

# BIBLE ADVOCATE.

"BELOVED, WHEN I GAVE ALL DILIGENCE TO WRITE UNTO YOU OF THE COMMON SALVATION, IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS."—Jude 3.

VOL. I.

HARTFORD, CONN., NOVEMBER 7, 1846.

NO. 18.

## The Bible Advocate.

IS PUBLISHED EVERY SATURDAY

On Exchange Corner,

NO 193 1-2 MAIN STREET, HARTFORD, CONN.,

UNDER AN ASSOCIATION OF ADVENT BELIEVERS—AND BY AN EXECUTIVE COMMITTEE COMPOSED OF THE FOLLOWING BRETHREN:—WILLIAM ROGERS, AARON CLAPP, D. CRARY AND R. K. STARKS.

All letters containing communications or money for the Bible Advocate, should be directed to Dr. DAVID CRARY, Hartford, Conn., (post paid.)

D. CRARY, Publishing Agent.

### Buy the Truth.

Lines addressed to a young friend.

Go, thou in life's fair morning,  
Go, in thy bloom of youth,  
And buy, for thy adorning,  
The precious pearl of truth.  
Secure this heavenly treasure,  
And bind it to thy heart,  
And let no worldly pleasure  
E'er cause it to depart.

Go, while the day star shineth,  
Go, when thy heart is light,  
Go, ere thy strength declineth,  
While every sense is bright.  
Sell all thou hast and buy it,  
'Tis worth all earthly things—  
Rubies, and gold, and diamonds,  
Sceptres, and crowns of kings.

Go, ere the cloud of sorrow,  
Steal o'er the bloom of youth;  
Defer not till to-morrow,  
Go, now and buy the Truth.  
Go, seek thy great Creator  
Learn early to be wise:  
Go, place upon the altar  
A morning sacrifice!

### The Bible a Sufficient Creed:

BEING TWO DISCOURSES DELIVERED AT FORT WAYNE, IOWA, FEBRUARY 22, 1846.

BY CHARLES BEECHER.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16-17.

I shall endeavor to maintain, as here taught, the following propositions:

I. The Bible is a Creed, sufficient, under God's blessing, to regulate the belief, experi-

ence, and practice of the whole Christian world.

II. The substitution of any other Creed, for either of these purposes, is one step in Apostasy.

The text mentions four things for which the Bible is profitable, previous to the orderly examination of which, we will ask, *How far is the Bible profitable?* As any other book might be? Or to some surpassing degree? This our text fully declares.

The man of God, i. e. Pastor, Presbyter, or Bishop, (words in the New Testament, convertible,) is the one whose office in the Church, being most responsible, involves the most wants; nay, in a manner, *all* the wants of the whole Church. For every want which the humblest follower of Jesus feels, the pastor feels, besides those especially arising from his position. The needs and spiritual poverities of the Church, centre in him. Whatever, therefore, is his thorough furniture for all good works, is *a fortiori*, the thorough furniture of that Church, in all its parts, and as a whole. It is to him our text declares how, and how far the Bible may be profitable.

Not so profitable as to supersede study. The context commends Timothy for having *known* the Scriptures from childhood. The perfection of a book is to reward, not supersede study. The Bible possesses no magic virtue, to penetrate through paper and binding, into his fingers, and so imbue his system; the Bible is no talisman, as ghostly fathers taught, to frighten fiends withal; the Bible must be profitable, if at all, by being treated as books were designed to be treated, according to the laws of book-nature, i. e. by being read, studied, obeyed.

Not so profitable, either, as to supersede the use of lexicons, commentaries, and traditions. The Man of God may use these, according to his means, provided he use them rightly. How use them? As authoritative interpreters? God forbid! This transfers inspiration out of the Bible into tradition; and the question then is, Who shall interpret tradition? Shall he use private judgment to interpret tradition? If we answer "Yes," then how comes it that private judgment, thus innocent when applied to tradition, is so hurtful when applied to the Bible?

If private judgment be a safe guide through an interminable swamp, why not upon an open highway?

If we answer "No," private judgment must not be trusted either in the Bible or in tradition, the question returns, Who shall interpret tradition? The Man of God must get a second authorized interpreter for that; and as it will not do to exercise private judgment in explaining the second any more than the first, he must get a third authorized interpreter for that; and a fourth for the third; and so on by a similar necessity; and as he can never arrive at a point where private judgment will be any safer than it was at the first step, or at any step after the first, he will require an infinite series of authorized interpreters, which is absurd. There-

fore, the plain meaning of the text, (divested of jesuitical cobwebs,) is this: Let the Man of God use his Bible as a book ought to be used, employing lexicons, commentaries; and tradition, as servants to collect evidence, remembering always that the strongest evidence *lies in the text itself*. And when all the evidence is gathered which can be come at, let him decide in the fear of God. In so doing, the Holy Spirit, by the mouth of Paul declares, he shall find that Bible, for the uses presently to be considered, profitable to such a degree that therewith alone he may esteem himself *perfect, thoroughly furnished unto all good works*.

This is an estimate placed upon his word by Almighty God; not to be whittled down by any device of hardy criticism. It is His three-plied, triple-folded, defiance to every art of subtle quibbling. Once ascertain what ground is fairly covered by the four specifications, and then, upon that ground, you know that the Man of God is "*perfect*;" and if that should by any possibility be misunderstood, you know that he is "*thoroughly furnished*." And if desperate ingenuity should begin to say "suppose" this, and suppose that emergency under these specifications, it is added finally—"unto *ALL* good works."

What, then, are the four specifications and what ground do they fairly cover?

1. "FOR DOCTRINE." This specification fairly covers the whole ground of the teaching of truth—truth on all subjects necessary to make wise unto salvation. The word "*didaskalia*" here rendered "doctrine"—embraces all truth proper to Revelation, and useful to the Man of God, as a teacher—all truth which he will be ever called on to understand himself, or to exhibit to others, whether relating to "doctrines," technically so called, or to ordinances, forms, facts, &c. I maintain that the usage of the New Testament writers, fairly includes within this word the whole of truth necessary to the edification of the body of Christ; and it means—not only that the Bible is a repository of all such truth, but—that when fairly admitted to the mind in the manner already explained, it "*is able*," by an omnipotent energy, "*to make wise unto salvation*"; the Bible is a *TEACHER*.\*

But here an objection is started. Truth, it is said, is one; and therefore the fact that honest minds do differ on every side, proves that the Bible is *not* a sufficient teacher.

To this I reply:—Never was there a more jesuitical fallacy. You might as well say, Medicine is one; and therefore, unless men all take the same dose they never can be cured. The fact is, truth, like medicine, if it be one, is yet multitudinous; and minds, like maladies, are various. Hence, it is an utter impossibility to create absolute unity of belief. Even on what we are pleased to term fundamental

\*NOTE.—I remark here, that in speaking of "*the Bible alone*," I wish to be understood as including those influences of the Holy Spirit, which are solemnly pledged to attend its diligent and careful study.



# The Bible Advocate.

"SEARCH THE SCRIPTURES."

HARTFORD, NOVEMBER 7, 1846.

THE Publishing Agent is responsible for all articles that appear in the "Advocate" without a signature, and for no more. All communications and views published in this paper, should have the Author's name attached to it, that it may be distinctly understood that they alone are responsible for the same, and not the Advocate.

THOSE to whom this paper is sent, that do not wish it continued, will please inform the Post Master, and he can give, notice, free—whereas, if it is remailed by other individuals, we must pay postage, if we take them from the office. Please remember this.

The Sermons, by Charles Beecher, which we commence publishing this week, on the first page, are worth a perusal by every body. We thought of making extracts, but upon a second perusal, we find them containing so much truth, that we have concluded to lay them entire before our readers. They are emphatically sermons adapted to the times.

## This World one vast Scene of Sorrow, Degradation and Misery.

Those who are praying, "Thy kingdom come, thy will be done on earth, as it is in heaven," are not unfrequently looked upon with wonder and astonishment, by those who are so well satisfied with this world, that they are altogether unwilling to exchange it for another. They see no necessity of the destruction of this, to them, beautiful earth, far too good to be committed to the flames, with all the schemes of improvement now going on among its busy inhabitants. We are convinced that those who thus reason, are entirely ignorant of the miserable condition this world is placed in. It would however seem that no one need be thus blinded, who has been long enough amid its false show, and glittering vanity, to experience its allurements as altogether deceptive. But so it is. Men who are afflicted all the way from the cradle to the grave, will still hope for better things in this world. The world appears under a false color to such; altho' they meet with trials and troubles—tho' sickness and death surround them—tho' disappointment has lurked in every sweet—still, they hope to crush the canker worm, and sip unalloyed bliss from their cup of happiness in the distant future. They look upon the things of the world as being pleasant and desirable, and among their attainments never bring the ex-

pected enjoyments, still, nothing discouraged, they press on, having new objects in pursuit, and feasting on new anticipations. And thus life passes as it were in a state of charm. To such, it seems passing strange, that we desire a different state of things; as they see no curse on the earth, and being determined, to find some good in this world, they glide along, at times almost unmindful of the ills incident to life, making even that great enemy to the human family, *death*, a blessing, calling it "the gate to heaven" "the portal to paradise," they see no true reason why we should pray "thy kingdom come," unless, indeed, that kingdom can be set up invisibly, without molesting or disturbing them in their pursuits.

Some there are, and have been, all the way, who become partially awake to the evils existing in society, and they, immediately go to work and strike out a way of reform. We could name multitudes of such, who have toiled and labored, and finally dreamed that the world would be much wiser and better, for their having lived. But they are gone, and the world hardly knows that such persons advocating designs, which they thought big with the public good, were ever upon the theatre of action! And there are many societies, and organizations now in existence, whose avowed purpose is to render happier the human family. Christian communities are not alone in this work. Infidel France has during these last few years produced many pioneers in the work of reformation. Of this class was Fourier, who strange to tell, has many adherents in this county—this land of Bibles! One reformer will mark out one plan, as the one the most productive of good, another, will select its opposite; and so on, but the world is made never the better; wicked men and seducers not only remain untouched, but according to prophecy, they wax worse and worse.—There are the same distinctions in society—the rich and the poor are still among us—affluence and poverty still look on one another,—hypocrisy and hatred still rankle in the human breast. The efforts made by christian men, philanthropists and good men they undoubtedly are, seem for awhile to bid fair to revolutionize society entirely, but the popular tide soon sets in, and the mass become as before. Look at the Temperance Reform, for awhile it swept all before it,—but soon it took a retrograde move, and now unless there can be something novel or exciting presented, there is little interest manifested.—So it is with the Moral Reform, and Anti Slavery societies, and in fact with all others. How many have dreamed of the happy days of the millennial glory, when the world would be so much improved that sin would not be found in it. But alas! these dreams are all illusory! It is in vain that man attempts to make a paradise of this corrupt earth! The curse is upon it, and all nature

groans beneath it, and man likewise, who has become enlightened by the gospel, groans within himself for the day of redemption. It is utterly impossible for him to be satisfied with this state of death and corruption, he must of necessity be a pilgrim and stranger,—it is not his home—death reigns, and the groans and sighs of the dying, are upon every breeze! How often must he exclaim from his inmost soul,

"How long shall death the tyrant reign,  
And triumph o'er the just.

Yes, the scenes of moral and physical desolation which continually surround us, will cause the man whose eyes are open to the true state of this world, to sigh for the reign of the King of Peace; and tho' that day must be ushered in with the dread judgment scenes, still he will pray "Thy kingdom come." The world is made no better by the delay of that day; but it is rapidly increasing in guilt. Let one take a survey of the whole human family, spread over the entire globe, and what a scene presents itself! What a mass of corruption, sin, degradation and crime! Who can think of it, without loathing from his inmost soul this present evil world, and desiring with strong earnestness that there may be an end put to these evils! We might take each nation on the globe separately, and examine the moral character of those who compose it, until we had gone through the whole list, and O what a sad catalogue should we have! But allowing that the moral condition of the world might be much improved—that some system might be adopted by which the whole human family might be made much better, and consequently much happier, that the law of love might prevail from East to West, and from North to South, still there would be insurmountable obstacles in the way of this earth being the abode of happiness, over which man could have no influence. For tho' every member of the human family were, in a moral, intellectual, and pecuniary manner, fitted for happiness, yet would they be under the reign of the fell tyrant, *Death*, and consequently be subject to sighs, groans, and tears—they would still be constantly reminded that this is not their home—that they were mere pilgrims—lonely and sad ones too, for their friends would be comforts but for a day; like phantoms, their dear forms would vanish, and their hearts would be still left desolate and sad. Therefore it would be but a dreary world, and they would still have occasion to cry most earnestly, "Thy kingdom come." But there is no hope for fallen man, only through Christ, *who is our resurrection, and our life*. If the human family could but see their own lost condition, and the degraded and hopeless state of this world, with what joy would they embrace the promise of a future world of life.



which is to be *sinless, deathless and sorrowless!* But alas, few see the world as it is. The mass float down the tide of time regardless of little, but present enjoyment, and present gratification. Tell them of a world pure and holy, such as is promised to the just; and it fails to affect them, it meets with no response from them; their treasures are on the earth, and tho' moths and rust have often corrupted, yet they are putting forth all their efforts still, and hope to preserve them secure. Alas, for the folly of man! Strange that he will pursue phantoms all the way from youth, to grey hairs, from the cradle to the grave!

Alas, said one, a little while since, in commenting upon the ominous calamities which had befallen our nation, by the many sudden deaths among eminent statesmen, and men of learning, "Alas" he exclaims, "what shadows we are, and what shadows we pursue!" Truly we respond, the world itself is but a shadow,—it is fast passing away. Then let us seek an inheritance which is enduring,—a habitation whose builder and maker is God—let our treasure be laid up where moths and rust do not corrupt, nor thieves break through and steal.

[For the Bible Advocate.]

*Dear Brethren:*—I wish to say a few words to the dear Brethren on an important subject, and a subject that highly interests every true disciple of Jesus, and worshipper of the living God. That subject is that of worship, and the order of worship. I have been a professed preacher of the Gospel, now about twenty years, and have attended probably more than an average of one meeting a day, during this period. I have baptized not far from two thousand souls,—and of course had some experience in this matter, and in all my experience and observation, I have never for one moment changed my mind on the Bible mode and order of worship. I have ever believed that the plain Bible order was the best calculated to build up the church, strengthen the saints, and beget conviction in the mind of the spectator, or hearer. I wish here to remark, that I have noticed two extremes into which many run on this subject; one class while witnessing the unseemly conduct, and fanatical ravings of those who take every feeling and impression to be of God, have, to avoid that extreme, gone as far to the opposite one, that is, into a cold dead form of worship that is as dangerous to the soul, as the wildest fanaticism—one is so cold that he is freezing to death, or is already frozen, and the other far above fever heat, and is burning with a fire of his own kindling. Now the true Bible and spiritual course, we believe, is between these two extremes. Says our Lord, they that worship the Father, must worship

him in spirit and in truth,—that is, the spirit or heart must be in the worship, and they must do it according to the truth as the Gospel requires. Let no one think that their acts of devotion or worship will be acceptable to God, if they can find no "Thus saith the Lord," for it, nor yet, that they will be accepted of him if they are not actuated by the Holy Spirit. The Word points out the way, the Spirit helps us to walk in it. The Word points us to the crown, the Spirit helps us, that we may obtain it. The Word tells us how to preach, how to exhort and for what purpose, viz. to edify, and those that cannot edify by their exhortations may be assured that God does not want them to exhort. The Word also tells us how to sing; with the spirit and with the understanding, that is, our heart and spirit aided by the spirit of God, must be in the song; and we must understand what we sing, and the object of singing; therefore no uncertain sounds of pipe or harp, on the voices of those destitute of the spirit and understanding of the Gospel, can add too, or help in this important part of our devotions. Nor yet any sound, or voice without words of meaning. When Moses with the hosts of Israel sung, they had a song well arranged and full of meaning. When David the sweet singer of Israel, sang, he too had Psalms prepared for the occasion. When Christ with the Apostles sang, they sang an hymn; when John heard the redeemed sing around the throne they sang a New Song, and for instruction he has left that song on record. Thus may the inhabitants of the Rock sing and none others. All men are commanded to pray, but not to sing. Yet how completely have the majority of the professedly Christian assemblies reversed the scripture rule; they forbid the ungodly to pray, and call upon them to sing the high praises of the Lord, while their hearts are in continual rebellion against him. Again, the Bible teaches us by the example of primitive saints, and the precepts of the Lord, that it is our privilege and duty to shout the praises of the Lord with joy and gladness. And I find no one instance in the Bible, where they shouted with unmeaning and insignificant sounds. They always used words, and words of meaning. When the angels had proclaimed the glad news of Messiah's birth, they closed the ceremony with a shout saying, "glory to God in the highest, peace on earth," &c. When Christ rode into Jerusalem, the people shouted, saying, "Hosannah, blessed is he that cometh in the name of the Lord." When John heard the shout of the heavenly throng around the throne, they said, "Amen, Alleluiah, Alleluiah, the Lord God Omnipotent reigneth." And I can see no possible reason why the voice of a shout should be without words of signification, any more than that of teaching, or exhortation, or prayer. I know

that some may say the Spirit leads them to make a noise, and call it the unutterable groans of the spirit; but let such remember that where there is nothing uttered, there is no sound—unutterable groans have no voice. I make these remarks in special reference to some, that I have seen and heard in different places, whose exercises and praise, were unlike any thing that I ever read of in the Bible among the saints, in heaven, or on earth; and I consider these an injury to the cause of Christ. I am equally opposed to dead formality. The saints should be alive, they should shout and sing the praises of the Most High; and I care not how often I hear a hearty response in time of preaching, exhortation or prayer, if it be with the spirit and with the understanding, and so intelligibly uttered, that I may know what is said. If they touch the same chord, and strike the same note, it will assist the truly spiritual speaker; but if there be an unearthly and unheavenly noise, altogether unlike that of the human voice, it will be to the true worshipper, as water upon fire.

Let me close these remarks by saying, first to the formalist, wake up and get your hearts well warmed by the spirit of Jesus and the shouting and singing of the truly pious will not annoy you, and to the misguided fanatic, who takes every feeling, and impression, and noise that you make, to be of God. I would say study the Word, seek to be humble; and strive for the things whereby you may profit and edify your brethren; and build up the cause of your Master, and not distract and injure that cause. And may the God of peace, sanctify us all through the truth, that we may worship Him in spirit, and in truth.

Yours in hope of soon singing the new song with the innumerable company on Mount Zion,  
T. COLE.

#### Letter from Brother T. Smith.

*Dear Brethren:*—While it is acknowledged that the subject of Christ's speedy coming has led the candid of every denomination to "search the Scriptures,"—it is also a fact that every mind free from bigotry has been brought to believe for themselves; and therefore they cannot "pin their faith on another man's sleeve." They will believe no man's notions, whether from Boston or Hartford, without a "Thus saith the Lord." In the recent investigation of the subject of the *Intermediate State of the Dead*, and *End of the Wicked*, which has appeared in the "Advent Herald," I have noticed some strong expressions from Bro. Bliss, the Editor, such as "These doctrines are not doctrines of the Bible." "They were not believed by the fathers, and such as adhere to them, do it to build up a favorite theory," &c. Now how far that dear Brother is right in his judgment, the *great day* can only decide. But when he says it is done to build up a theory, I demur, for I do know of one at least, who has no thought to build up—and who prizes Bible truth more than all the



gold of Ophir. In looking at the subject, my mind adverted to the saying of the rich man, Luke 16 : 24. "For I am tormented in this flame." The question is, if this alluded to an intermediate state, was that literal language, or to be literally understood? If so, most certainly he must come out of the flame, (which implies fire,) to be judged at the great day. But is there another Scripture in the whole Bible, that has reference to such punishment, before the last day? I certainly think not. Look at the following Scriptures, which refer to that awful period. Mal. 4 : 1.—Mat. 3 : 12-14; 13 : 42-50; 25 : 41, and Mat. 9 : 43-48; John 15 : 6; Heb. 6 : 8; Rev. 14 : 10; 19 : 20; 20 : 9; 14 : 15; 21 : 8. These I believe all refer to the final punishment of the wicked. And I think this implies "burning up" and "not preserved alive."

Now I know of no passage which refers to the punishment to be inflicted by fire during the intermediate state, unless the one in the text, "I am tormented in this flame," with Jude, 7th verse, which is rendered in our version, "Suffering the vengeance of eternal fire," but which is rendered by Dr. MacKnight, "Having undergone the punishment of an eternal fire;" and this, in my judgment, is to be understood the same as Hebrews 6 : 2; "And of eternal judgment."

I care not for myself, as to what will be the final fate of the unfortunate wicked. I am satisfied it will be bad enough, at the best. But after about 35 years' experience in different parts of the world, and with different men, I cannot, as yet, subscribe to the common notion of "always dying, and never die." Yet, if it be God's truth, I will most heartily subscribe to the sentiment, knowing the Judge of all the earth will do right.

I am sometimes astonished at the strange inconsistencies of professedly great men. Says Dr. Benson, on Mat. 25 : 46, "These shall go away into everlasting punishment." "So far from the punishment of the wicked coming to an end at the day of judgment, that it does not begin until that time." Here truth triumphed in his comments. But when he comes to Luke 16th chapter, and comments on the account of the rich man and Lazarus, he first acknowledges this to be a parable, and then notwithstanding the opinion given by him on Mat. 25 : 46, as above stated, he puts the rich man in a place of torment, and describes it as most awful,—while at the same time, his "punishment does not begin until the day of judgment!" O consistency, how rare! And so it is with our dear brethren, who accuse us of clinging to a theory—of being anti-scripturarians, &c. They acknowledge there is no inheritance, no crown, and consequently, no reward until Jesus shall come, &c.; yet they will have them in a conscious state with Christ, which is far better, comforted as was Lazarus, and thus in my judgment, manifest a strange inconsistency.

I am inclined to the opinion that the account of the rich man and Lazarus is among those things spoken of by Paul, (Romans 4 : 17,) where he says that God who quickeneth the dead, and calleth those things which are not, as though they were—many instances of which we have in the blessed word of the Lord.—One thing is certain: this earth is the theatre of men's actions, and the unerring Word of God tells us, here will be their reward. Prov. 11 : 31. "Behold the righteous shall be rec-

ompensed in the earth,—much more the wicked and the sinner." If this be true, (and who dare deny the word of the Lord?) then the flame in which the rich man lifted up his eyes, being in torment, must allude to the time and place when Jesus will send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire—there shall be wailing and gnashing of teeth. I love much my brethren, who in fact hold to two judgments, one at death, and the other at Christ's coming, and also to a little and great reward,—but I love God and his blessed truth more, and to the latter I cleave with all my heart—not frightened in the least with the cry of "infidel," "anti-scripturarian," "not Bible doctrine," &c. but still believing all that God has spoken. Amen.

THO. SMITH.

Brewer, Me., Oct. 19, 1846.

### Letter from Bro. R. Frost.

Dear Brethren:—The "Bible Advocate" is a welcome messenger to me: I have read every number, from the beginning. At first, I had fears about it, that it might make a division on the account of particular doctrines that might be advanced in it, but if we have the spirit of Christ, we shall discern between the good and bad, and if we have not that spirit, we are none of his—(Christ's.) It is to be feared that some of us that profess to love the appearing of Him who died for us on the Cross that we might live, do not strive to keep in the spirit of love, as the Word tells us to. For we are commanded to love one another, as he (Christ) loved us, and so fulfil the royal law of God. There appears to be some that stand up and tell what ought to be preached and published to the brethren, and what ought not. Has God chosen any one of us to judge what is doctrine or meat, or what is not? Have we not all of us the Bible to read, the same God to ask for direction and wisdom to understand the Word? If we have, let us not judge for our brother, but let us hear him speak, knowing that we are not infallible beings; for one, I am willing to hear the brethren tell their different views or opinions of the Word, providing they do it in love and meekness, and can have a "Thus saith the Lord," for it as they think; and if one thinks a brother is not right in his application, let him give his opinion why he is not, according to the Word of God. So not condemn one another, for in so doing, I think it makes divisions and hard feelings one with another. If we be brethren, let us strive to keep the bonds of love and union, and none of these things will hurt us. I am sorry to hear so much discord. Do they not come of our lust, which is at war against Christ and his Word and Spirit?

I do not see how a brother can condemn the idea of the sleep of the dead, for Paul says, 1 Thess. 4 : 13, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." When? Is it not at his coming to judge the world? I think so, from the other verses in connection, and from what Christ has said in Mat. 13 : 38-40. The wicked are burned up; and any thing that is burned up, where is it?

Is not the life of it gone? There is sufficient in the Word to make me believe that the wicked are not after the judgment found any where. As it respects brother Holkin's views, upon the "thousand years," I do not understand it with him, yet I do not think it has injured me. Brethren, may the Lord give each one a spirit of meekness, and love that talks through the "Advocate," and not give the adversary an occasion to speak disrespectful of it, unless it is because of the truth as it is in the Word. I am a reader of the "Voice of Truth," and it has been a blessing to my soul. I think it ought to be sustained as long as God wants such a medium through which the brethren can hear from one another, and may God help every one that speaks through the press, to speak in love and friendship,—not through strife and vain glory, for to be seen and heard of men, for such things are of the devil. I love to hear of time, for it was time that I was made to see through God's word, that aroused me to see my sins and ask forgiveness of my Heavenly Father, in order that I might be ready for his coming.

I can say glory be to God, for his love to me. Bless God, the brethren are arousing themselves to see if they have not been forgetting the Word that says "Remember Lot's wife." I felt like staying at home since the seventh month and tenth day passed till lately. I feel now like going out to meet with the saints again.

I was at Bristol the first Sabbath in this month, and met with the brethren, and we had a joyful time. It begins to seem like the seventh month movement. They seem to have more love manifest now one for another of late. I am alone in Whiting; I have no one of like faith with me. In Orwell, the town joining, there are a few that profess to love the Lord, not so that they have meetings very often, but some of them have been waked up of late.

Brother, I send you one dollar now, to help you in sustaining the "Advocate," and may God's blessing attend your efforts in proclaiming the truth and open the hearts of the brethren to help you.

RANSOM FROST.

Whiting, Vt., Oct. 19, 1846.

### Bro. N. Branch writes:—

Bro. Crary:—I feel desirous that the "Advocate" should be sustained a free paper, and enclose the within for that purpose. I believe it is doing good and that it is in the order of God. May the children all do their duty in the matter and they will receive their reward. Yours in the faith of the kingdom at hand.

N. BRANCH.

SPRINGFIELD, OCT. 7, 1846

### Bro. S. H. Wainwright writes from NEWARK, N. J., Oct. 7th, 1846.

Dear Brethren:—I am glad that we have had a rough time of it since we entered the Advent campaign; if it had been smooth sailing we might all, have been sound asleep; but praise the Lord, we are something like the mariner in a gale, that has to lash himself fast, so we feel that our hearts are bound to the sure word of prophecy, and my prayer is, that no more cords may be broken.

Dear brethren, I want all the light I can get



and practical morality. The Bible is so far profitable, that therewith the Man of God is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

This, men and brethren, is the estimate that with all lowliness, we accept and verify. This is the fundamental principle on which this enterprise was commenced, avowed from the very first, on which every advancement has been made; on which, under God's blessing, our future success is to depend. If you seek to know the doctrines, the spirit, the character of this enterprise from afar, by some human mask, or badge, or insignia, you will surely be at loss what to think of us. But if you know what it is to subject your intellect to the mind of God; if you have ever been taught how to read, and think, and believe only at first hand, from God's beloved word: if, believing, you have obeyed, and if you ever then come within the sound of the services of this temple, you will know at once where you are, and what you are. Your heart will leap to us by the mighty response of a kindred nature, and you will be to us a brother.

Brethren! This is, shall I say, PROTESTANTISM? Nay, there is a nobler word, CHRISTIANITY. The principle I have this day exhibited, is the foundation of all Christianity. The realization of this principle is our Life. For no other principle is it worth our while to contend; but for this, "THE FAITH" once delivered to the saints," let us contend earnestly. Let us hold up our standard on high. Let us send abroad our watchword upon the wings of the wind! Let us make it known and felt, and believed, that the Bible, as God wrote it, every man his own interpreter, responsible only to God, is our rule, our only teacher, and that therein, for all truth to be inculcated, all error to be extirpated, all discipline to be enforced, all holiness to be attained, we, as a people and a pastor, do deem ourselves PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

[For the Bible Advocate.]

Dear Brethren:—I should have written to you last week, had I not been in such constant expectation of the coming of our Lord, that I supposed a communication would be too late for publication; and even now I cannot fully expect that this will ever reach you, or that you will issue another number. I was deeply grieved by the article commencing on page 125, in No. 16, in the Advocate by Bro. G. But I will briefly examine the argument brother G. presents. First, he takes the ground that our Lord did not commence his ministry till after John the Baptist was imprisoned (probably the second time) six months after the time he was baptized and acknowledged by a voice from heaven; Jesus being then about thirty years old. But it is clearly shown in the 4th chapter of Luke 1st, 14 and 15 verses that immediately after his baptism he retired to the wilderness forty days, and then returned to Galilee and commenced his ministry by preaching and working miracles. It is, also plainly shown in John that soon after Jesus was baptized, (probably 40 days after) the Baptist directed the attention of his disciples to Jesus, and two of them followed him; and on the next day others joined them; John 1: 29; 36: 41. On the third day Jesus and his disciples were invited to a marriage. The next

Spring, at the time of the Passover, Jesus manifested his authority by purging the temple, (John 2: 15th,) and many believed when they saw the miracles which he did (23d verse.) He then preached to Nicodemus, and "after these (things)" 3d: 22.) Jesus came again into Judea, and John the Baptist was not yet cast into prison.—(verse, 25th.) Dare any one say that in all this time, our Lord had not commenced his ministry? I should hope not. But if it were so, this circumstance has little connection with the time; for the 69 weeks, were to extend to "MESSIAH," (the anointed) and must have terminated when our Lord was baptized and anointed from on high, being thus manifested as Messiah; and this was incontrovertibly in the Autumn of A. D. 29, six months from the commencement of John's ministry, which was in the Spring of 29, which was also in the 15th year of Tiberius, which commenced August, A. D. 28. For John must have been 30 years old, before he could commence his ministry according to the Jewish laws, and if he had commenced in the Autumn, the 2300 days would have terminated last Spring, which was not the case because the Scriptures declare expressly, that at (not after) the end of the appointed time, it "shall speak," and "shall surely come and will not tarry;" or as Paul quotes "He that shall come, will come, and will not tarry." And if he had commenced in the Autumn following, it could not have been in the 15th year of Tiberius. But to those—some at least—who are willing to admit the ostensible truth, it is perfectly plain that the Lord was baptized in the Autumn, which also accords with the evidence that he was about a year and three months old when Herod died, which according to Josephus and others, was about the time of the commencing of the vulgar era: and with the evidence that he was crucified in the middle of the week. But to the argument, "If the crucifixion took place in that year, (33) it must have been about April 3d, as that full moon fell on Friday, &c. On this I would remark, first, that the Passover did not necessarily fall on the day of the full moon, but on the 14th day: the month commencing on the day after the appearance of the new moon. And second, the crucifixion did not occur on the first day of the Passover, but on the second day Mark 14: 12. Luke 22: 7. Therefore the argument fails, and the crucifixion, might have been in May. Again, to prove that the advent will occur in the Spring, Brother G. quotes Micah 7: 15. "According to the days of thy departure from the land of Egypt, will I show unto him marvelous things." This has no more reference to the time of the year of that departure, than the prediction of our Lord, Luke 27: 26, has to the time of year in which the flood came on the earth, which we know was in the Autumn. The allusion to the "former and the latter rain," and the quotation from the Song of Solomon, have not the least weight in contrast with the stubborn and important fact, confirmed by no less than eight historians, that Clovis, who was the grand instrument in the fulfillment of that important prediction of Dan. 11: 31, was removed from the earth in Nov. A. D. 511. This work was accomplished and completed, and his removal at this time was especially intended by the divine Author of Providence, as a decisive and conspicuous mark, whereby to limit the termination of the period of 1335 days, at (not after) the end of which, Daniel shall stand in his lot:

praised be the name of the Lord our Savior. The abolition or taking away of the power and dominion of the beast, at the end of the 1290 days, was also conspicuous in the Autumn of 1801, and the formal ratification by the French government, of a treaty which itself had wholly dictated, was only a form and had very little to do with the reality of the great event, after having compelled the Papal government to ratify it. On the importance of the grand epoch of 511, I would remark, what has not perhaps, been sufficiently noticed, that the symbolical vision of Dan. 8th, comes down to the act of Clovis, and no farther: and that the setting up, or establishment of the Papal institution, is not spoken of except in connection with the force of arms: and no army was ever employed for that purpose except that or those of Clovis. Thus we see how clear and positive is the evidence that both great periods terminate this month. I might produce strong evidence to show that the decree of Artaxerxes went forth in the Autumn and its execution immediately commenced; but the limits of this communication will not admit. I would encourage every dear brother and sister, to rejoice in assurance that the coming of the King in his glory, is very near and will not tarry; we may expect him every day. And with this confidence, I would tender my affectionate regard and congratulation to every believing, waiting soul, who may read these lines. Yours in the precious hope.

R. PORTER.

New York, Nov. 2d, 1846.

Sister R. L. Benjamin writes from  
ERVING, Oct. 11, 1846.

Dear Brethren:—Some kind brother or sister has given you my name, and I have received the "Advocate" from its first number, up to the present. I do not see as some of the brethren who have written for the paper, notwithstanding this, I greatly admire the spirit of meekness and love, which I find in its columns. I like to receive it; I believe the brethren who publish it, desire to feed the little flock. And the blessed Savior grant that while time continues, this little messenger may go from place to place, carrying comfort, light and love. O that blessed Spirit, love—how it melts the heart before God, and how kindly it leads us to deal with our fellow creatures. Could we read the Infinite Mind, what thoughts of love should we see written there? Let us stretch our thoughts to comprehend the height, and breadth, and length, and depth of Infinite love. Dear brethren and sisters, if we have perfect love, all will be at peace within, and peace without,—then we shall love the appearing of the Savior of the world; then shall we love to patiently wait for the Lord; and if he does not come this fall, hold on to the precious and glorious promises, until he does come.—Then shall we love to be active in all our christian duty, and love to have others doing the same. We shall love to tell the world that Jesus is coming, and to warn them to prepare. Then shall we love our enemies, bless them that curse us, and do good to them that hate us, and pray for them which despitefully use and persecute us. And in short, we shall love to watch and pray with each other, and in our closets, and we shall desire to be any thing or any where the good Lord would have us be; so let it be. Amen.

Yours in hope,

ROSA L. BENJAMIN.



truths, there must exist different modes of seeing; different grades of believing; different forms of expressing; and the only unity that ever will be attained before the Resurrection of the Just, on earth, will be a unity of thinking differently, in love.

You might as well attempt to compel seven men, with seven glasses, each with a particular hue of the rainbow, to see all things of the same color, on pain of excommunication, as to compel all minds of ten thousand diverse mental optics, to behold all things of one catholic, leaden hue.

You might as well attempt to pack cannon-balls in a box, so tightly as to leave no space between, as to pack minds in a Church, I care not by what Hierarchical lever you screw them, so tightly that they do not differ and yet think. Leaden balls may be compressed as to touch all round—so may heads, of the same material.

Consequently, of all the immense delusions that ever bestrode the mind of man, with a waking nightmare, that of a Church, with an absolute unity of opinion, is the most astounding; and of all usurpations of the Divine prerogative, which have desolated the Church, that of testing Church-fellowship by opinion, instead of by experience and practice, is the most ruinous.

Minds differ like faces, like forms, like every thing that God ever made, or the devil ever marred; and the crowning glory of God's word is, that it will, out of its multitudinous, inexhaustible store of truth, fit to each mind that can be saved, that particular truth yea, that particular shade of the same fundamental truth, necessary to save that mind. The only thing that can, the only thing that does prevent the Bible from having this effect on every one of you this day, in this house of God, is, you do not read it; you do not wish to be saved by it. You find nothing in it. On you it has no influence, no chance to have any. This is fatal. God's blessed spirit is so solemnly linked with that word, by covenant and in actual fulfilment, that, that word is **ABLE** to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come—views, which, though they may differ from mine, are true; and differ from mine only because his mind differs from mine.

Oh! be it forever understood, that the only unity of faith, possible to us now, is the unity of **RELIANCE** on Divine testimony, with the unimpeded exercise of each mind, irresponsible to the mass, in making estimate of that testimony. In this view, the Bible is a living miracle among us. It does save men while disputing certain fundamental truths. The constitutional diversity of minds is so great, the knowledge possible to us so limited, the themes in question so vast, our logical medium so imperfect, that it is probable good men of ten rank on opposite sides of apparently fundamental questions, when God sees that as to what is really fundamental, they agree.

I can well conceive, and I rejoice in the thought, that the love of our Lord Jesus Christ whose name be forever blessed, has been kindled like a pure alter-flame, never to be extinguished to all eternity, in hearts of men, whose intellects could never agree in rendering a philosophical account either of his person or his work. They may have thought their theories fundamental, and have achieved long renown in battling therefor, while their God

saw that the things they learned of Jesus, that made them love him, although so simple as to be quite overlooked in the arena, were eternally fundamental.

Hence, the grand work of the Man of God is not so much to elaborate truth from the word of God, and present it in systematic form for the acceptance of his flock, as, coming all glowing from the study of the precious word unfolding its holy beauties, to kindle in their careless hearts a similar ardor, and lead them to the same central sun of life and light.

The Bible, then, on all subjects, personal, pastoral, ecclesiastical, which he may be called to handle, is, to the Man of God, so boundless a repository, so superior an instructor, that therewith alone, he may regard himself as **PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.**

2. **FOR REPROOF.** This specification fairly covers the whole ground of the prevention, of extirpation of error. In familiar language, the keeping the Church pure from heresy. That this is the force of the term "*Elenchion*," will be perceived by any one who will compare the New Testament usage on this word, and its parent verb. The Bible will not only teach truth, it will kill error. It may not kill every thing that you and I may consider error. It certainly will, when used rightly, extirpate what God regards as such, and be it remembered that He alone is to pass that sentence. That the Bible will have this effect, follows of course from the first specification, for truth and error cannot exist together. They are as fire and water. The more truth is taught, the more error dies. This also follows, because the word of God is constructed with direct reference to the cardinal errors of the human mind, by a divine reasoner, with such tremendous ability, that those errors cannot live under a conscientious study of that word. This also follows, because the Scripture is self-interpreting, self-rectifying, self-vindicating. And the sure way of testing an error claiming scriptural support, is: call it to the spot where it claims parentage, and call in the rest of the Scriptures to testify. In this way, erroneous interpretations must die, and do die. And if there be any interpretation that will not die so, then in God's name let it live.

Whether, therefore, in a private Christian, or pastor; whether in the Church, or any other ecclesiastical body, God's estimate of his Bible is, that for the keeping out of heresy, with that alone, the Man of God may consider himself **PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.**

How nearly, then, they agree with the mind of God, who think that to have no other test but the Bible, is to swing loose from wholesome restraint, judge ye.

For my part, I seem to see the stamp of Divine displeasure, broadly and crushingly fixed upon any other test, or barrier of error, besides the Bible alone.

3. **FOR CORRECTION.** The third specification naturally covers the entire ground of Church discipline, including the whole fabric of Church government, whether of members or of ministers. There is not an offence against Christ, nor against the cause of Christ, whether in the Church simple, or aggregate, which cannot be brought to conviction, just as far by the use of the Bible alone, as God ever intended to have it convicted; and if there be an offence which cannot be thus convicted, it is not an offence against Christ, but against a hu-

man figment, and such an offence—let it be committed.

For such purposes, then, with the Bible alone, the Man of God is *perfect, thoroughly furnished unto all good works.*

4. **FOR INSTRUCTION IN RIGHTEOUSNESS.** This fourth and last specification fairly covers the whole ground of training, or schooling, or education in personal holiness, commonly called experimental religion.

God's estimate of his Bible is, that when used according to its own requirements, it will develop all Christian growth,—patience, faith, hope, love, joy, meekness, gentleness, integrity, purity, practical morality.

What book is best to put into the hands of a child? Whose words best for infant voices to repeat? "The words of the Lord are pure words." Can you find any simpler words than those of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?" Can any thing more happily fashion the minds of your children,—intellect, imagination, taste, feeling, principle and all,—than the holy strains of David? And why should it not be so? Cannot He, who is the father of us all, attemper his language to the wants of those little ones, "Whose angels in Heaven do always behold the face of our Father which is in Heaven?" And whom will you trust to tell the story of our Lord's sufferings and death—their cause and their results? Suppose Jesus, as of old, a wayfaring man, should enter your house, and drawing your child to his arms, should tell him of that last supper, of that agony, of that mock trial, of those insults, buffetings, scourgings; those final scenes of Calvary, those three days and three nights in the heart of the earth; bending the while upon the breathless listener, those fascinating eyes of tenderness,—would you dare to interrupt him? Would you dare to caution your child what doctrine he should find there?

Parents of this congregation, try the power of God's words upon the pliant natures of your children. Plant those living words deep. **GOVERN** them the while; **LIVE** Christ before them; and when you are old and grey-headed, you shall surely see them following "Wisdom's ways, which are pleasantness, and all her paths, which are peace." Infidelity cannot entangle them; vice cannot fasten her fangs upon them; or if they do, you will see them escape again; like a bird from the snare of the fowler.

The Bible can never be outgrown. Other books that please our infant ear, fall off and grow stale to our maturer age. Not so with God's words. Precisely the same passage that charmed the child or seven, will charm the gray-haired sage of seventy—yea, open to him depths of meaning, which childhood could not fathom.

Christian, commencing divine life; inquirer, just ready to begin; let me tell you that Christianity is growth, not petrification. The Christian is the branch of a vine, and that vine is Christ, the Word. If you then would be grafted into Christ, I assure you it will not be without diligent, private, original searching of the Bible.

In conclusion, then, see what God's own estimate is of his Bible.

For the inculcation of all truth necessary to salvation; for the refutation of error and extirpation of heresy; for the conduct of discipline, whether of presbyters or laity; for the education of children and adults in personal holiness



on the judgment, whether it is before, or after the coming of the Lord; I hear many exhorting those around them to prepare for the coming Judgment. Do not the saints get eternal life at the resurrection? Has not the angel having the everlasting Gospel been, or is he not now sounding? Have not the events down to the present, marked that point? the message, repent for the hour of his Judgment is come! I cannot think, that any of my *Dear Brethren* believe the message will be sounded after the Lord comes. It cannot now be said that the great day of his wrath is come, for the heavens, mountains, and Islands still remain in their places.

The "Advocate" is a welcome messenger, and the little band unite in sending their mite its support.

Yours in love,  
S. H. WAINWRIGHT.

Bro. S. C. Scott writes from

Boston, Oct 9th, 1846.

*Dear Brethren*—I have seen several numbers of the "Advocate," and am pleased with the way it permits the friends to hear from each other, while scattered abroad over the land and I hope the Lord will bless you in the right way. I should be pleased to receive the "Advocate," and will try to make good use of it. I will try and believe all that is in accordance with the word, and what I do not understand as others do, I will judge no one for this difference of understanding it, but will try to have that "Charity which hopeth all things, believeth all things, suffereth long, and is kind," &c. If you please, direct a copy to me, and oblige,

Yours in hope through grace.

S. C. SCOTT.

### This Generation.

*Dear Brethren*—It is but seldom that I speak through the organ of the press; but there is one very important point in our "hope," which I feel has been too much neglected of late, and upon which I should like to say a few words to the brethren and sisters scattered abroad, through your paper, should you think them worthy a place therein. It is in regard to the word "Generation," as used by three of the Evangelists in reference to the signs that were to precede and herald, to the certainty of a "knowledge," the coming of the Son of man. That there is evidence sufficient, aside from "the signs," to convince any candid, unprejudiced mind, of the speedy coming of Christ, cannot be doubted: and, that from "the signs" alone, we may "know that his coming is near, even at the door;" yet still, man at his best estate, is so filled with doubt and unbelief, that, unless he can find something *positive*, upon which to rest his faith, and that too, to be almost immediately realized, he will be but very little affected. This, wrong as it may be, every Adventist has found in his own experience. A doubtful evidence of a speedy coming, or a positive evidence of a remote one, would alike affect us, but very little. We have line upon line, and evidence upon evidence, that His coming is near, and yet, as a body, I fear our lives do not tell to the world, that we have a faith which will be imputed to us for righteousness.

There are many who are not familiarly acquainted with "historical prophecy," and can

be but little affected only from the evidence presented from the signs, and who, though they may be convinced therefrom, that his coming is near, even at the door, yet still, do not know how long that event may be delayed, unless the word "generation," has meaning, that, owing to our several disappointments, we have not of late attached to it, or if we have, have not held forth as prominently, as the importance of the subject demands. Christ, by three of the Evangelists, has commanded us,—for I consider it in no other light than a command,—to know as assuredly, that "the generation" that should witness the "signs," would not pass away until they should witness his coming, as, that they might know that his coming was "nigh, even at the door." Unless the word generation implies limited extent, (and this, nearly all the opposers of our hope admit, for they try to ease their consciences by applying these signs to precede the destruction of Jerusalem,) and that extent may be known, where shall we find the evidence for that faith, which we, as Adventists should infer, the plainness, repetition and solemnity of the subject demands?

If the word comprehends "time," and that limited,—that it cannot be much less than "three score years and ten," has already been proved: and that it cannot be any more, I think is equally conclusive. If there is positively a definiteness in regard to "the numbers," (and I do not doubt that there is,) I think there is in regard to "the signs." If commanded to "know and understand that 69 weeks reach unto Messiah the Prince," I think that we are too, that the balance of the 2300 days, will "unto the glory that shall follow." If 483 years reached unto the Messiah, (and they did,) no one, I think, will dispute but that 1817 years since, (the balance of "the vision" according to our calculations,) will have past ere the 19th of May, 1850. I believe there is evidence enough from the signs alone, to convince the man who is of a humble and contrite heart, and who trembles at the Word of the Lord, that the coming of the Lord draweth nigh, but had not the "signs" been qualified by the term "generation," and had there been no "numbers," given by the Prophets, who amongst us could say, that *this year, or that, this period, or that,* will witness his revelation?

Had definiteness not been intended, why this qualification? and why, the confirmation as recorded by those different Evangelists, "that thou, Oh heaven and earth should pass away," but "none of his words should, until all should be accomplished?"

That "time" was asserted, and that it has not yet fully passed, I think none but an infidel should dispute. And if asserted, why, but to be understood and believed, that the child of God might have an assurance from his word, that should act as an anchor to his faith?

Is not the term "generation," one of his "words" that shall not pass away? If it is, whilst you tell to the world that you "know" (as you are commanded to do,) that the coming of the Lord is nigh, even at the door, and may be witnessed at any moment, tell them also, beyond what point his coming will not be deferred, and, that they may know of their own selves, as certainly as they do that summer is nigh, when they see the fig tree, and all the trees put forth their leaves, that "THIS GENERATION WILL NOT PASS AWAY, until they shall see the

Son of Man coming in the clouds of heaven with great power and glory." Tell them that here are events, and a period, that have not been affected by the passing of what they term "Millerism";—something as positive and as certain, as "that heaven and earth shall pass away;" and, if they will not "watch," it will come on them "as a thief, and they will not know what hour it will come upon them!"

Yours, "Beholding my redemption drawing nigh."

W. BARBER.

S. Hadley Canal, Mass. Oct. 21, 1846.

*Brother Crary*—I spent the last Lord's day; with the brethren in Cabotville, some from Springfield and Chicopee, met with us. I found them truly in the spirit, a humble and engaged Church of Christ,—hated of the world, but beloved of the Lord. Bro. Ladd labours with them the most of the time; his heart is in the work, with those associated with him, there have been several converted among them within the few months past. May the Lord continue to bless them. If any of our Brethren or Sisters remove to either of these places, Springfield, Cabotville, or Chicopee, they will find a good band of Brethren with whom they may worship the Lord,

T. COLE.

ERATTA.—In Bro. C. Boardman's article on the Soul, &c. as found in No. 17, 1st page, 2 column, 44th line, instead of "spirit of life," it should read "the spirit, the life."

In the "Advocate" of Oct. 17, the article headed "The wise shall understand," was credited to the "Advent Herald," it should have been *Bible Examiner*.

### Letter from Bro. L. Boutell.

*Bro. Crary*—I have just returned from the conference in South Ashburnham; it was a good meeting. There was quite a gathering of the hungry children, with keen appetites for the word of life, and God sent his Servants to distribute and all I think were fed with the bread of Heaven. Sunday after noon, we had a Communion Season, the Lord was with us indeed, wanderers were reclaimed, and under God, it will give new impulse to the cause in that place. There is nothing like having frequent meetings; and so much the more as you see the day approaching. It is according to the great plan of God in perfecting the church. The Lord is truly, doing up his last work, and professors who have rejected our hope, are finding that God has left them. How important to keep with God, and the truth, as he shall present it, I do continue to thank God for the way he has lead us. There has been and still is light in the path. O Brethren, be awake, let your course show plainly that you seek a country that hath foundation, let go of the world, or you will be left behind; we are close to the speaking of the Vision. Well let it speak. Let the saints come forth to life and their shouts of Victory fill the air, and I will say Amen.

Thine in love looking for, &c.

GROTON. Oct. 30, 1846.

LUTHER BOUTELL.

Whoso hath this world's goods, and sees his brother in need, and shuts up his bowels of compassion from him, how dwells the love of God in him?



### The Brook Kedron.

"He went over the brook, Kedron, with his disciples."—St. John.

The Vale of thy Brook, of Life's valley so drear,

Meet emblem, dark Kedron, might be,

As it swelled in its hurried and horrid career

To the depths of a desolate sea:

Unceasingly fed with the blood of the slain

From the Temple's far height was its flow,

Till it seemed like some wounded and wondering vein

That was lost in the distance below.

There David went over, and wept as he went:

There, his Son in his sorrow passed o'er,

And his garments were dipt in its crimson descent,

Like a warrior's wading in gore;

And wrapt in forbodings of anguish and wo,

It heightened that vision of pain.

When the blood of a mightier Victim should flow

And the Lamb of the promise be slain.

Now, Kedron, for ages thy course has been dried,

And thy sands are unmarked with a stain,

Since the Victim ordained from eternity died

And the Lamb of the promise was slain;

The pilgrim now passes dry-shod o'er thy bed,

And the thought to his spirit may lay,

He who drank of the brook hath re-lifted his head,

And hath borne our transgressions away!

### Holland.

A letter from Alost says—"All that has been stated of the misery which prevails in the country is below the truth. Half of the population live in the Irish fashion—that is to say, on potatoes, vinegar and water; rye bread is too dear. As for pork, which is scarce this year, it is banished long since from the tables of the poorer classes.

The mortality in several villages exceeds by 50 per cent. that of the years 1842 and 1843. The long drought has dried up most of the wells."

**ERUPTION OF MOUNT HECLA, AND SHOCKS OF AN EARTHQUAKE.**—A letter from Copenhagen, of the 21st Sept., says—"We have just received news from Iceland to the 18th, and from the Ferroe Islands to the 25th ult. Never in the memory of man has there been a more disagreeable summer than the present. Torrents of rain and storms succeeded each other without intermission. The measles and the dysentery carried off almost the fourth of the inhabitants, especially on the coasts, which caused the cultivation of the land to be paralyzed, and the fishery, which would have otherwise been most abundant, to be neglected. The bad weather prevented the Danish, German, French, Belgian, and English *savants* from pursuing their researches into the state of Mount Hecla, but they have decided on passing the winter in Iceland, in order to profit by the cold and dry weather to carry on their investigations. Towards noon on the 22d ult., there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of earthquake, extending to a radius of about three miles (seven French leagues.) The eruption lasted about forty minutes; the flames rose to an immense height, and all the country round the volcano was covered with a thick layer of ashes."

The London Gazette contains an order by the Queen in Council, that special prayer should be offered up in all the churches of the establishment, on the 11th of October, and the two following Sundays "for the relief from the dearth and scarcity now existing in some parts of the United Kingdom owing to the failure of some of the crops of the present year."

### An Infidel's Death Bed.

Some years ago, an individual well known and highly respected in the religious world, narrated in my hearing the following incident. In early life, while with a college companion, he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and that much would depend upon a minute attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added, "You may think yourself happy indeed should you be able to secure her services; for she is so much in request amongst the higher circles here, that there is a little chance of finding her disengaged." The narrator at once ordered his carriage, went to her residence, and much to his satisfaction found her at home. He briefly stated his errand, and requested her immediate attendance. "But before I consent to accompany you, permit me, sir," said she, "to ask you a single question. Is your friend a christian?" "Yes," he replied, "indeed he is—a christian in the best and highest sense of the term, and who lives in fear of God. But I should like to know your reason for such an inquiry?" "Sir," she answered, "I was the nurse that attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—*Ford's Damascus.*

### The Term Catholic.

The term *Catholic* was applied to the church comprising the whole body of believers throughout the whole world, as early as the middle of the second century, and perhaps much earlier; and the preceding history has shown us how anxious the heads of the churches felt, in every country, that their members should hold communion with each other, and that this communion should not be extended to any who held sentiments at variance with those of the whole body. During the first three centuries, if a Christian went from any one part of the world to another, from Persia to Spain, or from Pontus to Carthage, he was certain to find his brethren holding exactly the same opinions with himself upon all points which they both considered essential to salvation; and wherever he traveled he was sure of being admitted to communion: but, on the other hand, if the Christians of his own country had put him out of communion for any errors of belief or conduct, he found himself exposed to the same exclusion wherever he went; and so careful were the churches upon this point, that they gave letters or certificates to any of their members, which ensured them an admission to communion with their brethren in other countries.—*Burton's Church History.*

[For the Bible Advocate.]

### Obituary.

Brother WM. H. DRAKE, of New York, fell asleep, October 3d, at the house of bro. E. B. Stickney, West Troy, aged 26 years. He had been in a declining state for several months; but his symptoms were not alarming, till within a few days of his departure. His complaint was dropsy. Br. D., found Christ precious to his soul several years since, and united with the Garrison station Methodist Church at Albany. When he heard the Advent doctrine, it filled his heart with joy, and he soon after felt deeply interested in this glorious subject; and the Bible was his constant companion, and its contents were his meditation by day and by night. I rarely have been acquainted with any one that exhibited so much of that child-like, humble, and meek spirit of Jesus, as Bro. D. manifested, especially the last few weeks of his sojourn on earth; and I never saw his patience under suffering, surpassed. We trust, that in the bright morn of the resurrection, he will be one of the happy throng, that will come forth, clothed with immortality. His last expression was "Jesus is precious."

O Jesus! how precious thou art!  
When all earthly ties are failing;  
And death is palsying the heart,  
While friends are weeping and wailing.

Our Brother lov'd Christ's appearing,  
Hence a glorious crown awaits him;  
And the day is rapidly nearing,  
When with Christ he'll be a joint king.

C. MORLEY.

### Removal.

The Advent believers who have hitherto held their meetings at the corner of Grand and Elizabeth Streets, New York City, have removed to No. 111 Bowery. Meetings three times on Sunday, and on Tuesday and Thursday evenings.

The Millennial Harp, with many other Advent publications, are kept for sale at our Office.

### Money received to Nov. 7.

Merrit Martin,	\$1 00
Justus Whitehead,	2 00
Ransom Frost,	1 00
William Pullin,	2 00
Mrs. Isaac Small,	1 00
John Reeve,	1 00
Harvey Childs,	5 00
Friends at Brooklyn and N. Y.,	10 00
	\$23 00

### Letters received to Nov. 7.

George —, Wayland, Mass.; C. Morley, N. Y.; William Stewart, Dewittville, N. Y.; John Reeve, Cleveland, Ohio; O. Hewitt, Dead River, Me.; Merrit Martin, Perth Amboy, N. J.; R. Bucklin, Wallingford, Vt.; A. Adams, Milton, Me.; Ransom Frost, Whiting, Vt.; David Y. Hanson, Factory point, Manchester, Vt.; F. Keves, Newbury, Vt.; John Rice, Jr., Wardsboro, Vt.; Thomas Smith, Hallowell, Me.; Harvey Childs, Sutton, Vt.; H. H. Gross, New York; J. Williams, N. Y.; J. F. Sanders, Lawrenceville, N. Y.; S. Alden, Springfield, Mass.; Post Master, Roxbury, Mass.

Printed at E. R. Bulkley & Co.'s Job & Card Office.



# BIBLE ADVOCATE.

"BELOVED, WHEN I GAVE ALL DILIGENCE TO WRITE UNTO YOU OF THE COMMON SALVATION, IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS."—Jude iii.

VOL. II.

HARTFORD, CONN., FEBRUARY 13, 1847.

NO. 4.

## THE BIBLE ADVOCATE

IS PUBLISHED EVERY SATURDAY

AT NO. 184 1-2 MAIN STREET, HARTFORD, CONN.,

UNDER AN ASSOCIATION OF ADVENT BELIEVERS—AND BY AN EXECUTIVE COMMITTEE, COMPOSED OF THE FOLLOWING BRETHREN:—

WILLIAM ROGERS, DAVID CRARY and R. K. STARKS.

All letters containing communications or money for the Bible Advocate, should be directed to Dr. DAVID CRARY, Hartford, Ct. (post paid.)

D. CRARY, Publishing Agent.

## Poetry.

[For the Bible Advocate.]

That blessed morn will soon appear,  
The look'd for day will come;  
By faith we grasp the promis'd year,  
When all the saints get home.

The vision given—it was made sure  
By his most precious word;  
The time fulfill'd, he did appear,  
And sealed it with his blood.

The vision sure—time, too, is given.  
The angel sent this to explain,  
This explanation was from heaven—  
The record made is not in vain.

The prophet search'd to understand—  
The Angels cried, "How long, O Lord!"  
To heaven he rais'd his godlike hand,  
And time he placed upon record.

The record now we have on hand,  
God's holy word sent down from heaven:  
The wise, it says, shall understand,  
We expect the Lord in forty-seven.

He does not come his blood to shed,  
But as the prophets have foretold,  
His voice is heard—his sleeping dead  
Awake to play on harps of gold.

The saints of God have made their choice,  
No time for sinners to prepare;  
The earth is shaken by his voice,  
While saints are rising in the air.

Up to the sea of glass they soar—  
The image, smote by Christ the stone;  
The sound is like the thunders roar,  
The marriage of the Lamb has come.

A word to you, my Brethren dear—  
Oh strive to gain the promis'd rest,  
For soon, oh soon he will appear,  
Then comes that awful, awful test!

S. G. MATTHEWSON.

New Hartford, Jan. 1847.

## THE WORLD TO COME.

"Unto the angels hath He not put in subjection the world to come, whereof we speak."—Heb. ii. 5.

(CONTINUED.)

"The times of restitution of all things" (Acts. iii. 21.) have been spoken of by the mouth of all the holy prophets which have been since the world began; for they involve the happiness of creation, the blessedness of the church, and the glory of Christ. They are variously termed: 'the times of restitution' (Acts. iii. 21); 'the kingdom of heaven' (Matt. viii. 11); 'the regeneration' (Matt. xix. 28); 'the world to come' (Heb. ii. 5), &c. The vision of Jacob marks the character of its blessedness to be the renewal of holy and blessed intercourse between earth and heaven; and the words of our Lord connect this blessedness with His own personal manifestation, when He says, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' It is called by St. Paul, 'The world to come,' as contrasted with the age that now is. The present age commenced at the flood; for the 'last days of the age' commenced when 'God spake unto us by His Son' (Heb. i. 2). 'On the day of the age to come' (1 Cor. x. 11). In this age (or dispensation) the history of the children of Israel has afforded the constituted proof of the long-suffering love of God, and of the baseness and ingratitude of man. When the covenant God of their fathers came to them saying, 'Neither do I condemn thee: go, and sin no more' (John viii. 11), they received Him not, but said, 'Away with him, away with him, crucify him' (John xix. 15). But, as has been already said, the last days of the age commenced with His mission, and that of His forerunner. And they both preached, saying, 'Repent ye, for the kingdom of heaven hath drawn nigh' (Matt. iii. and iv.).

If there could have been a law which could have given life, righteousness should have been by the law; and so, also, if Jerusalem had known her visitation, and if it had not been needful that one man should die for the people, the kingdom of heaven would have commenced then. Enough had been done by God. The kingdom of God, in the person of Jesus, was come upon them, and they had the full responsibility of rejecting it:—'But His own received Him not.' The glory of the kingdom was shewn unto thee, of whom it was said, they should not 'taste of death, until they saw the Son of man coming in His kingdom' (Matt. xvi. 28, Luke ix. 27, compared with 2 Pet. i. 16). It was then with drawn again, and He taught His disciples to wait, saying, 'The Son of man is as a man going into a far country, to receive for Himself a kingdom and to return.' (Mark xiii. 34); referring perhaps, as He did explicitly afterwards, when standing before the High Priest, to the passage in Daniel which des-

cribes Him as being brought to the 'Ancient of Days' to receive his kingdom.

During His absence He left the church, that it might, through the Spirit, witness by separation from the world to the truth of the world's condemnation, and their own translation 'into a kingdom which cannot be moved.' Need we say how it has failed? The splendor of secular greatness, and the love of present influence (or, to speak scripturally, the allurements of Babylon), have drawn the church aside and it has lost the Spirit;—the result has been darkness; and I do not know that any more fearful proof can be given than the disposition which still prevails, to deny the distinctness of the present and future age, which is in reality to deny that there is any 'world to come.' Hence, too, has resulted an inability rightly to divide the word of truth; and the awful warnings of future judgment have not unfrequently been interpreted as declarations of fulfilled mercy.

And yet what dispensations can be more definitely marked with distinctness?

1. In the present, the children of Israel are abiding 'without a prince, and without a sacrifice, and without an ephod, and without a teraphim' (Hos. iii. 4); they are 'sifted in a sieve' (Amos ix. 9);—they are made a 'hissing, and a reproach, among all the nations' (Jer. xxix. 18). In the next—'Jerusalem shall be safely inhabited' (Zech. xiv. 11); the manifested glory of the Lord shall return (Ezek. xliii.); 'the name of the city shall be, from that time forth, The Lord is there' (Ezek. xlviii. 35); He will plant them in their own land, with His whole heart and with His whole soul (Jer. xxxii. 41); And thus they, who have hitherto witnessed to His righteousness, will hereafter witness to His grace and faithfulness, and shew that 'the gifts and calling of God are without repentance' (Rom. xi. 29). 'Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel' (Hosea i. 11). 'In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord' (Hosea ii. 18-20).

2. The whole creation is now groaning and travailing in pain together (Rom. viii.

\* Almost important example of this occurs in the use of the 63rd of Isaiah, which is, in the Easter services of the Church of England, referred to the atonement, instead of the future coming of Christ.



22); 'the world languisheth' (Isa. xxiv. 4). In the next, it 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God' (Rom. viii. 21). 'Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to rule the earth: He shall rule\* the world in righteousness, and the people with His truth' (Ps. xvi. 11-13). 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose' (Isa. xxxv. 1). Moreover, in this dispensation, there shall be 'wars and rumors of wars—nation shall rise against nation, and kingdom against kingdom' (Matt. xxiv. 6, 7). In the next—'nation shall not lift up sword against nation, neither shall they learn war any more' (Isa. ii. 4; Mic. iv. 3). In the present, it is said to the Gentiles, 'Beat your ploughshares into swords, and your pruning hooks into spears' (Joel iii. 10); in the next, the sword shall be beaten into the ploughshare (Mic. iv. 3). 'Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire' (Ps. xlv. 8, 9).

3. In this dispensation, Satan is not only the god of this world, but he is also the prince of the power of the air, working (or, energizing) 'in the children of disobedience' (Eph. ii. 2); and he is 'in heavenly places' (Eph. vi. 12, see margin). The last two descriptions plainly shew that his power is not limited to this earth, and is, *in fact*, exercised over the whole of those things whose creation is described in Genesis, and of which Adam was constituted the federal head. In the next dispensation, this power shall be taken from him: in the day when 'the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity . . . He with His sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent' (Isa. xxvi. 21, xxvii. 1).—'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up' (Rev. xx. 1-3).

4. The Lord Jesus Christ is at present crowned with glory and honor (Heb. ii.), but He has not received the kingdom. He has set down on His Father's throne, but has not sat down on His own throne (Rev. iii. 21). This is a thing of which the world is careless, and the church has not recognised it as it ought; but it is true. The 'world to come,' which is referred to in the 8th Psalm, shall be put under Him; but, by the testimony of the Apostle himself, is not put under Him yet.—The same remark may be applied to Psalms xlvii., xlviii., and Isa. l. 24, 25, and numerous other passages. But it is observable, that in all these chapters, destroying judgments are spoken of as preceding or accompanying the introduction of the Son of man.† Indeed,

Christ can exercise no authority except in strict righteousness.—*To be continued.*

†Very many passages might be quoted which describe the manifestation of the Lord, and His personal administration of these judgments. The beginning of the 50th Psalm, the 3rd of Habakkuk, and the 63rd of Isa. are three of the most striking. But perhaps none are more important than the application of the 97th Psalm, in the 1st of Hebrews, to the time 'when He again bringeth [see marginal reading] the first begotten into the world; when the earth shall be glad and rejoice, because He hath been manifested in the exercise of purifying judgment, and reigneth. The word 'first begotten' must belong to the risen Jesus; and this shews the application of the passage even more plainly than does the right position of 'again.'

(For the Bible Advocate.)

One of the most grievous faults among our former Brethren of which we have complained for a few years past, is, that they would not examine carefully and prayerfully, the evidences on which we predicated our faith or belief that the Lord would speedily come. We have said often, and with good reasons, that if they would look at these truths with an unprejudiced mind, they would at least cease their opposition, even if they did not fully embrace our views. Now, I ask, are we justified in saying as they did, that we have all the truth, and that we can learn no more, or that we will receive nothing as truth, which we have not received, especially, if it is not in accordance with our former opinions? or shall we follow on to know the Lord and his going forth which shall be prepared as the morning? We are sorry to see a disposition manifested by some, to shut their eyes, and stop their ears, to every thing not in accordance with their former received opinions, and that does not favor their own schemes entirely; nay, more, are unwilling that others should think and speak for themselves on their own faith and views of the word and work of God. We should remember that we are yet mortal, and liable to err—and each one thinks those in error who differ from themselves. This is unavoidable; but we should avoid, and we can by the grace of God, avoid that dogmatical spirit and course by which every man is unchristianized and denounced who may differ from us in any one, or even several points in theology, especially those points which are not necessary to our salvation.

For one, I am fully convinced that when any man, or body of men, conclude they have got all the light and truth, there is to be derived from the word of God—and that whoso dares to stretch himself beyond the limits of their "iron bedstead," must be cut off, such individuals, to say the least, have got to the height of their usefulness—they have ceased to be disciples (as disciple is a student or learner)—they have no more to learn from Jesus, or from the scriptures which testify of him—or of his sufferings, and the glory which is to follow. And such, too, often possess a similar spirit to those, who would have commanded fire from heaven to fall on some who differed from them anciently—although we should cherish our faith in Jesus as more sacred than all things else which we hold by tenure, with its attendant graces, and although we should contend earnestly for the faith once delivered to the

saints, yet, we are not crowned unless we strive lawfully—an unholy fight will never entitle us to the crown, even if we have fought for a good faith, we must be enabled to say with Paul, "I have fought a good fight," to keep the faith. God will judge us by our motives and intentions, and not from actual appearance.

Let us then, my Brethren, be careful how we judge another; to his own master he must stand or fall. "Judge nothing before the time;" when Jesus comes he will bring to light all things, even the hidden things of darkness. Then shall every man's work be tried, and it will be manifest of what sort it is; until then, let us be patient one toward another; forbearing one another in love, and even if we know a Brother to be in error, we had better hear him patiently, and kindly, that the way may be better prepared to convince him of his error; whereas, if we turn a deaf ear, or treat him with utter contempt, we can never convert that man from the error of his ways, for he will see that we, even if we are orthodox in our opinion, possess no better spirit than himself. We all know that the truths we speak, have force in proportion to the measure of the good spirit we possess.

A Brother related the following anecdote in my hearing, a short time since: A play actor went to hear a so called Evangelical preacher. The minister dwelt much upon the awful horrors of the damned in hell, and that those miseries would be eternal, &c., but the preacher was so playful, and even lazy in his performance, that the man of the theatre was disgusted, and went to him at the conclusion of the service, and asked him if he believed what he preached. The preacher very gravely answered that he did. Then said the play actor, you of all men had ought to be damned, and suffer those torments which you have described—for, said he, I only play for a few dollars, and I know that what I do is all a farce, but I go into it with my whole soul. I spare no pains in my efforts, but you act as though all the souls in your congregation were not worth a dollar.

Brethren, do we believe that souls are precious, and he that winneth souls is wise? Let it then be our whole object to win souls from the error of their ways.

T. COLE.

Hartford, Feb. 1847.

(For the Bible Advocate.)

Dear Brethren,—I love and reverence the Advent doctrine. It makes me live more and feel more as a christian should. My heart is filled with love for the brethren and sisters scattered abroad, and their heart cheering communications that reach me weekly thro' the papers, afford ample testimony of the harmony and prosperity of Advent Churches every where, except in Utica. I am nearly alone. I know of but three or four believers in the city. You will, perhaps, think that Utica is a hard place, and you will think rightly too. Religion is at a low ebb here. The churches are as cold as an iceberg. No intelligent person can look around and see the condition the world and the church are in, and not be convinced that the pride and infidelity which mark their character, are so clearly and forcibly portrayed by the Apostle, that no one need be at a loss to distinguish between the true and false friends of our Saviour.

That the argument in favor of the definite

\*The word translated to rule, or judge, signifies the exercise of the judicial power of a sovereign; and is therefore applied to the Judges after Joshua.



time of our Lord's coming cannot be confuted, every honest person will admit. And though many in the nominal churches secretly cherish a belief in this truth, and are aware that the subject merits serious examination: yet, because the Advent doctrine has not the sanction and favor of the fashionable dandy clergy, they will not for fear of losing their reputation, come out and express their views and feelings on the subject, as it is the duty of all to do, who are looking for their Lord. The Advent doctrine only wants this desideratum (the sanction and favor of the fashionable religious teachers) to make it popular with the nominal churches. Then what a rush there would be to Advent meetings to hear about the Lord's coming. The indubitable evidence presented by the Bible, and the signs of the times, in favor of the near approach of the Saviour, deeply impresses my mind with joy and gladness, and inspires me with hopes which an investigation of the subject justifies.

In regard to the time, I wish it to be understood, that there is something besides the dates of the 1260, 1290 and 1335 days, and their termination, and the cross being at the end of the seventy weeks, or in the middle of the seventieth week, which like the signs referred to by the Saviour, are designed to give warning of the coming of the King of glory immediately. It is the 24th of Matthew, 34th verse: "Verily I say unto you this generation will not pass till this is fulfilled." It is clear that the Lord will come before 1850. There is enough in this verse to confirm the statement. That the signs have all been seen since 1780, are well authenticated facts. The world is rapidly approaching its destiny.—Soon the glorious millennial reign will commence. Oh, what happiness, what felicity to be in the company of celestial beings forever and ever! There we shall see the patriarchs, prophets and apostles, and all the saints and martyrs that lived and died for the religion of Jesus, they will be there in that glorious company. My soul is full while I write. I can say, "Glory be to God, Alleluiah to the Lamb forever." I believe Jesus will soon come and gather us home.

Brethren and sisters, be faithful; proclaim this blessed truth every where; carry the message to every dwelling; let the joyful tidings be heard!

There exists strong prejudices against the name, and much more against the principles of the Advent doctrine, and it is daily gaining strength. We must expect to be opposed by the learned and popular, and despised and ridiculed every where. But remember,— "Happy are ye, when men revile, and persecute you, and say every evil against you falsely, for my sake. Rejoice, and exult: for great is your reward in heaven: for so they persecuted the prophets before you."

Brethren and sisters, let us lay aside prejudice, and avoid subjects that may lead to dissensions among us, and endeavor to be constantly prepared for the coming of the Lord.

I have read the Advocate with pleasure and profit. I wish that you will continue sending it to me. I hope that lecturing brethren will call at my house, when they come this way, and have a meeting. I think much good might be done.

Yours affectionately,

Utica, N. Y., Jan. 18, '47. SARAH SEGER.

Extract of a letter from Dr. CROFFUT:—

Dear Brethren:—I sympathize in your arduous labors; but do not "be weary in well doing, for in due time you shall reap if you faint not." The Advocate is of the same character now, that the Herald, Midnight Cry and Voice of Truth were in '43: and I argue that if they pursued a right course then, you follow in a right course now; for I cannot see that circumstances have so altered that we must necessarily alter our course, and build again the things which we once destroyed: and I apprehend if we vote what we shall print, preach and do, we shall be none the better for it. No! no! let us give heed to the sure word, and if we "love as brethren," we shall find that love is strong enough to hold us together as well now, as in, and previous to '43. O how I long for the love and freedom we had then! How delightful to review those scenes of counsel and comfort! How precious then was the truth! But alas! it is not so now. But few have patience to examine why one believes different from another; nor even have many patience to collect and compare the evidences of the Bible any farther than has already been done, seeming to conclude it is only necessary to believe the Lord is near.

O brethren, this is not right! We ought to believe the whole word, and to believe it, we must understand it; yes, and we ought to obey it too. But we must know that our opinion or judgment is no more infallible than that of another, and we may be able by free communication to detect error, and convince one another of the truth. Then let us be free: write free, speak free, and act free; not to do evil to gratify self, but to do good and edify one another, and thereby glorify God. O may the mind be in us that was in Jesus Christ, and "be followers of God as dear children," that when our Lord shall come, we may be quickened by his spirit, and changed to immortality. I believe the Lord will quickly come for the redemption of the promised possession, and the salvation of his people; no figures (so far as I can see) can carry us beyond April next. God help us to be ready, watching and waiting, that being found so, we may be blessed.

Yours looking for Jesus,

J. CROFFUT.

New York, Jan. 17, 1847.

LETTER FROM BRO. J. DEMAREST.

Dear Brethren:—The "Bible Advocate" has been sent to me, and received by me from the first number, and I have read them with interest. The subject of our Lord's coming to destroy the kingdoms of this world, and put down all rule and authority, and set up his own everlasting kingdom, and dwell with his saints upon the earth, is a glorious doctrine to me. I love to meditate upon it, and to talk about it, and also to read my Bible on this subject, and I love to read the communications of others, and their views of Scripture. Often when I read different views from my own, I am led to search more closely to see if these things are so, and by this means I have received much light.

I believe that knowledge is increasing, and the wise (not the wise of this world, but the humble, devoted christian,) will understand, and be looking and loving the appearing of Jesus. I can not find any promise of a

crown of glory to any that are not found in this posture: and it appears inconsistent that any one can have the love of Jesus in him, and not love his appearing; yet there are many professed christians that do not want to hear anything about it, and will not look at the signs of the times, nor their Bibles for any information on this subject. I have heard some say, that they thought these Millerite papers and books, were very dangerous to have in a family, where children might read them, but I see nothing dangerous about them, so I try to get all to read them that will. Some tell me, that it is none of our business when the Lord will come, if we are prepared to die, that is enough; but it appears to me, that there is a greater duty devolving upon christians now, than at any former period in the world. Our Saviour has told us to take heed, that our hearts be not overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares. He has also given us the signs, whereby we may know when he is nigh even at the door. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and expecting the day of God.

There are a few in this place that are with me enjoying this blessed hope of soon seeing Jesus, and when we get together, we talk about it, but when we talk about it to others, it seems to them like idle tales, and they say that Millerism has done a great deal of harm; it has divided churches, made paupers of some, and made others crazy, and some have actually committed suicide, and they can see no reason why we should still believe in it, since the time has passed, and by this we might know that the doctrine is false. But I feel more confident than ever, that soon, very soon, the day of grace will be forever past, and he that is righteous, will be righteous still, and he that is unjust, will be unjust still; and I rejoice that God is at the helm, and he is too wise to err, his word will not pass away, and he will soon bring Zion's ship safe into the haven of eternal rest.

Yours waiting for the Lord from heaven,

JACOB DEMAREST.

Clarkson, N. Y., Jan. 21, '47.

Extract of a letter from Bro. A. MORSE.

Dear Brother:—I feel that the Advocate thus far has been an instrument of good; it has given meat in due season to the household of God; and so far as I know, its weekly visits have been hailed with joy by the brethren and sisters in this vicinity. We are united almost without exception in the faith that the wicked will be destroyed; "burnt up root and branch," and that the dead know not any thing.

I hope that you will continue to fearlessly speak the truth in love, although you may meet with opposition, even from brethren. I think you must be satisfied by this time that the brethren generally will sustain you in the course you have hitherto pursued. Go on, be faithful,

"And then the joyful news will come,  
Child, your father calls, come home."

Yours in hope,

AMASA MORSE.

Union, Jan. 11, 1847.



# THE BIBLE ADVOCATE.

"SEARCH THE SCRIPTURES."

HARTFORD, FEBRUARY 13, 1847.

The Publishing Agent is responsible for all articles that appear in the "Advocate" without a signature, and for no more. All communications and views published in this paper, should have the Author's name attached to it, that it may be distinctly understood that they alone are responsible for the same, and not the Advocate.

Those to whom this paper is sent, that do not wish it continued, will please inform the Post Master, and he can give notice, free; whereas, if it is remailed by other individuals, we must pay postage, if we take them from the office. Please remember this.

Bro. R. D. Barton, will find most of his questions answered in the article headed "The Middle Ground," published in the three last Nos. of the "Advocate." The points which were there taken up will be commented upon ere long.

## QUESTIONS.

If it would not be considered an intrusion, may I ask, What will become of all the heathen that have not had a risen Saviour preached to them? All those numerous passages of Scripture presented by all the prophets in reference to the tribes of Judah and Israel, which seem to refer to a future restoration; take the whole of the 11th of Isaiah, and all those of a similar import—Are they all cut off at the second advent of Christ, or do they exist through the millennial period? If it would not be asking too much, will you please to give us your sentiments on these subjects?

Yours in the faith,

WM. SWINBURNE.

Patterson, N. J., Jan. 15, '47.

## ANSWERS.

1. We suppose the heathen nations will be judged by the light they have. If they have not heard of a risen Saviour, his words of course will not judge them in the last day, as they will those who have the teachings of the Bible. How soon the work of destruction will commence, or how rapidly it will proceed, we cannot tell, but we know that the Lord of heaven will do right, with the heathen, as well as the christian. Paul tells us Rom. ii. 12, "For as many as have sinned without law, shall also perish without law," etc.; 14th verse, "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts,

their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." This is the law which will judge those who are not enlightened with the Gospel of our Lord Jesus Christ. It is the law written on the heart, the conscience bearing witness for or against. The heathen world will be far less responsible than the christian, and will rise up in judgment against the nations who have Bibles—but Bibles neglected—who have sanctuary privileges—but they also are neglected—who have had line upon line, precept upon precept—but all are disregarded.

2. As it regards those passages of Scripture which seem to teach a future restoration of the tribes of Judah and Israel, we have considered them as speaking of the restoration of the true Israel of God, or in other words, the resurrection of the righteous, and their possession of the everlasting kingdom of God. It cannot be denied that there are many passages in the Old Testament, which seem to favor the return of the natural seed of Abraham to Palestine—but the New Testament speaks of the same return under the same King, and applies it to the saints in the resurrection state, and would, therefore, include both Jew and Gentile who are believers; as they then become *one* in Christ, and he is to be their everlasting King. It is evident that the next kingdom is that of Christ, and those who take possession of it are not Israel in the flesh, but they are the saints of God gathered out of every nation, language and tongue. We consider the promises of future good made to Israel of the Old Testament, identical with those made to christians of the New Testament. The same hope animates each—both classes are looking for the same city of foundations—the same kingdom and the same King. The preaching of Christ and of the apostles makes it clear that "*the promised land*" is the world to come, and the return of Israel is the resurrection of the dead. Paul before king Agrippa shows that he preached the same promise, that was preached by the prophets, and makes the hope of each, one and identical. He says, "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake king Agrippa, I am accused of the Jews"—and then adds, (showing conclusively what that hope is,) "Why should it be thought a thing incredible that *God should raise the dead*?" Acts xxvi. 6, 7, 8. This proves that the promise made to the fathers is to be fulfilled in the resurrection state, and is applied to all indiscriminately, who embrace the true and only hope.

That the Jews have no privileges above

others, is taught plainly in Gal. iii. 28, 29—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" i. e., heirs of the promised land. The seed or heirs here spoken of, are, in our apprehension the Israel of the Old Testament, to whom so many promises are made of future restoration and favor, and as all nations are embraced in the worship here, therefore they must be in the covenant made with the fathers, into which we all come by faith in Christ.

The New Testament makes the prophecies of the Old, perfectly intelligible. In Isa. xliii. 5, 6, the Lord says, (he is addressing Jacob and Israel,) "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." This promise at first view, would seem to favor the restoration of that nation in the flesh, but it corresponds with Matt. xxiv. 31, "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." And it agrees also with Matt. viii. 11, "And I say unto you, That many shall come from the east, and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Read the next verse—"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. The Saviour here refers to the natural posterity of Jacob, as will appear by reading three or four verses preceding the ones we have quoted, where, in speaking of the centurion, he says: "I have not found so great faith, *no not in Israel*," and then follow the verses we have quoted, evidently teaching that they will be gathered from all nations into the kingdom with Abraham, Isaac and Jacob, while the children of the kingdom, or the nation to whom the promises were first given, will be thrust out because of their rejection of Messiah.

The gathering of the outcasts of Israel in the chapter to which you refer, the 11th of Isaiah, is undoubtedly the gathering of the whole house of the Israel of God, when they are chosen out of every nation, kindred and tongue, both from among the dead, and the living. This gathering, also, like the one in Matthew, to which we have alluded, is to be from the four corners of the earth." There are different names used, to be sure, in speaking both of the kingdom and its inhabitants. The Old Testament speaks of the promised land, the New, of the kingdom of God, but the characteristics given each, show them to



be one and the same—the one calls the citizens of that kingdom, Jews, and the children of Israel, while the New, styles them christians and disciples, but many things tend to show that the same people are spoken of in each.

How the events will transpire at the coming of the Lord, we cannot tell. There is, undoubtedly, much that is erroneous respecting them at present. We think there will be more time occupied in the work, than many have heretofore believed—but however much uncertainty there may be in relation to the events in the great drama, and the time occupied in their fulfillment, one thing is positive, namely, that the desired restoration is introduced by the coming of our Saviour and King.

“Bear your cross,” is an injunction we frequently hear, but how few who use it, really understand its full import—it implies much—in fact it comprehends the whole christian life. It cannot be confined to the discharge of one duty—but it embraces all of the duties of the christian, as circumstances present them. We often hear people talk as if the only place where the cross can be borne, is in meeting—but that is only a small part of the cross—talking and praying in meeting ever so devoutly, without a life in strict conformity with the requirements of the Gospel, is no part of the cross. Confessing Christ before our brethren, is not all that is required of the disciples of Christ. They are to confess Him before men, before the world by acknowledging His words, and by adhering to His truth, let it be ever so unpopular, and they are also to confess Him before men, by living a life of godliness—a life of self-denial—by not conforming to this world, but acknowledging themselves pilgrims here, who are looking for a better country. Those who confess Christ as the Bible commands, will be careful to do by others, as they would that others should do by them.

The following article from the “Bible Examiner,” upon this subject, is so good, and so much to the point, that we transfer it to our columns; and we request that it may have a candid reading:—

#### “BEARING THE CROSS.”

Much is said, among professed Christians, about ‘bearing the cross;’ but I fear little is understood or really practised in this matter. Some seem to think speaking in meeting of the cross they must bear; and when they have done that they think little more about the cross. I apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become crucified. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We

must be ‘crucified unto the world, and the world unto’ us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting sometimes, and give something to support the gospel, they may keep their covenant with the world: but, ‘If any man love the world, the love of the Father is not in him.’ 1 John ii. 15.

How then are we to be separated from the love of the world, and be crucified unto it?

First—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he ‘suffered, being tempted’—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony; all this he bore, and no lip of impatience ever escaped him. Would you be crucified unto the world, go learn of him: contemplate his poverty, his life, his sufferings, his resignation, his patience, his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth—‘If so be we suffer with him, that we may be also glorified together.’ Rom. viii. 17. Do you ask what it is to suffer with him? I answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads me to say—

Second—If you would bear your cross and be crucified unto the world, REMEMBER, every trial of your life, whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ. How shall this design of our Heavenly Father be accomplished? It cannot be, unless you ‘bear your cross.’ Do you ask again—What is it to bear my cross? I answer—it is to suffer all the trials, of which I have spoken, patiently. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not ‘bear the cross.’ And though you should speak like an angel in meeting, yet if you fret and complain under any of the trials of life, by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about your ‘bearing the cross’—you are but deceiving your own soul. God has assured us, ‘all things work together for good to them that love him,’ Rom. viii. 28; yet, you can murmur, fret, and complain at those things which God has permitted or appointed!! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Saviour, ‘In your PATIENCE possess ye your souls.’ We shall learn soon, or when it is too late, that those words are words of solemn and awful import. If you indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you; you are just as surely travelling in the road to perdition as God has said, ‘The soul that sinneth it

shall die.’ I speak not now of one ‘overtaken in a fault,’ to which all are liable in the hour of temptation, but I speak of him upon whom this spirit is not abating but increasing; and it is increasing, except we bear our cross daily: for every day will bring some cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. ‘If it be possible let this cup pass from me; nevertheless not my will but thine be done.’ That is our example: and we cannot safely follow any other.

‘My grace is sufficient for thee,’ will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear: yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them ‘flesh,’ but ‘lean-ness’ was ‘sent into their souls.’ ‘Be patient in all things:’ that is, bearing thy cross; then, when Christ appears, you shall have A CROWN.

The following heart-rending, and heart-sickening account of the most dreadful distress now raging in Ireland, is taken from the New York Herald. This description is confined to the county of Cork, but recent intelligence informs us, that other counties are suffering the same distress—the potatoes being destroyed—the poultry and pigs of the peasant are gone—thousands are trying to appease hunger by unwholesome food—rotten potatoes, cabbage leaves and sea weed that is cast upon the shore. O what distress and misery! and how far this may prevail, we as yet cannot tell.

#### To His Grace Field Marshal the Duke of Wellington:

My Lord Duke—Without apology or preface, I presume so far to trespass on your grace as to state to you, and by the use of your illustrious name, to present to the British public the following statement of what I have myself seen within the last three days:

Having for many years been intimately connected with the western portion of the county of Cork, and possessing some small property there, I thought it right personally to investigate the truth of the several lamentable accounts which had reached me, of the appalling state of misery to which that part of the country was reduced.

I accordingly went on the 15th inst. to Skibbereen, and to give the instance of one townland which I visited, as an example of the state of the entire coast district, I shall state simply what I there saw. It is situated on the eastern side of Castlehaven harbor, and is named South Reen, in the parish of Myross. Being aware that I should have to witness scenes of frightful hunger, I provided myself with as much bread as five men could carry, and on reaching the spot I was surprised to find the wretched hamlet apparently deserted. I entered some of the hovels to ascertain the cause, and the scenes that presented themselves, were such as no tongue



## Communications.

LETTER FROM DR. R. WILLARD.

*Dear Brother:*—I have for some time felt it my duty to write, and if nothing more, acknowledge your continued favors, through the kind messages contained in the 'Bible Advocate,' which for the most part has come regularly to my address.

At the fall of the 'Day Star,' or rather, at the time of its sitting this side of the western horizon, and as a sister once remarked, 'pitching its sheep folds on this side Jordan,' and while new periodicals were being sent forth to the children, most of which differing on some points, I felt like standing still; until the elements should be cleared up, and we should be able to see which of the second advent editors should stand on the broadest platform of truth.

We felt the force of this Scripture, Isa. ii. 22, 'Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted off?' The standard of our judgment of Bible truth, should be to guide for others, save it be stamped with Divine impress. But after all, as the Lord's freemen, we exercise our free agency in the choice of religious sentiments and doctrines, which best comport with our own understanding of the Scriptures.—To most of the sentiments advanced in our several periodicals (*Day Star* excepted,) we can subscribe; and yet, there are a few points of duty pertaining to commandments which are viewed discrepantly by the brethren, constituting in some sense, a barrier to general fellowship. Such being the case, a preference for such views as come nearest our own, is almost inevitable. Nevertheless, I feel that charity should abound, to all that reflect the Christian image. It is the brightest virtue in the three fold cord of our Christian anchorage—casting out fear and torment. We feel to say with David, 'I am a companion of all them that fear thee, and of them that keep thy precepts.' And in regard to some of the advent movements, as well as the churches at large, I can also say with the psalmist, 'I have seen an end of all (human) perfection, but thy commandment is exceeding broad.'

Concerning the great and distinguishing doctrines of the second advent, to me they are truth and life, and hope. I can say, that 'I rejoice at thy word, as one that findeth great spoil.' Paul says that 'all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16, 17. Thus we find that the Bible is a sufficient guide without the aid of human exposition.

But as soon as we see denominational organizations set up, the first thing is to guard the sanctity of their faith by human walls and bars. We have thought here that there is no creed (proper) but the Bible. We hope to have come out upon its broad basis—where through alarm, we are determined to stand and wait for the Lord from heaven.

It may not be uninteresting to say a word in reference to the Advent Brethren here. We number when all together, some twenty, constituting three groups separated some twenty miles. We all harmonize, on all the leading Advent doctrines—feel it not our privilege to quibble the ordinances and commandments,

but to obey them, seeing there remains a promise to such, of eternal life and an entrance through the gates into the city. But it is said, that 'the letter killeth, but the spirit maketh alive.' We would be careful, therefore, that too much stress be not laid on obedience. I feel that if saved at all, we must become as little children, in will and deed, trusting in Christ alone. \* \* \*

Most of the brethren feel interested on the subject of time, as set forth by some of the brethren, in recent publications. We may be in what is denominated the *little while*.

Please accept the enclosed and continue your paper.

Yours,

R. WILLARD.

Oscego, Ind., Dec. 15, '46.

LETTER FROM BRO. A. POND.

*Dear Brethren:*—I have been a reader of your valuable paper, the 'Bible Advocate,' from the commencement of its publication, and I am truly thankful to my heavenly Father for putting it into the hearts of my dear brethren at the east, to commence such a paper, and that I have been permitted to feast upon the glorious truths it contains from week to week; truths which have been obscured by the tradition of men, now shine forth in the soul of the true child of God, with a halo of glory on the character of God, the plan of salvation, the resurrection, and the coming of Jesus—Amen.

I feel very thankful that I have so much light upon God's word; that I can plainly see that God has been in the advent move and is still leading his children, and will continue to lead them, till they shall enter the kingdom, and sit down with Christ on his throne for which I pray. I am satisfied that we are almost at the end of our trials, that Jesus will come soon, yes, very soon, and then we shall be like him.

Yours looking for Jesus,

AMBROSE POND.

Hornby, N. Y., Jan. 21, 1847.

Extract of a letter from Bro. J. RICHARDSON.

*Dear Brother:*—We are having good times here. The band in this place stands firm, looking for the King of kings. We had Bro. Hastings to preach to us last Sabbath, and we had a blessed time. There were three young men who arose for prayers, and I understand they were hopefully converted or reclaimed. But to the Lord be all the glory for their salvation, and ours. I subscribe myself your brother, looking for the Lord from heaven.

JOHN RICHARDSON.

Chickopee Falls, Mass., Jan. 15, '47.

Extract of a letter from Bro. A. CUTTING.

*Dear Brethren:*—Your paper is gladly received by me. I hope it will rightly divide the word of truth, and continue to give us more and more light on our hope. There are a few in this place, waiting for the return of their Lord, and when we review our chart, we think we are almost home.

Yours hoping to meet in the kingdom,

ADDISON CUTTING.

Athol, Mass., Dec. 10, 1846.

or pen can convey the slightest idea of. In the first, six famished and ghastly skeletons, to all appearance dead, were huddled in a corner on some filthy straw, their sole covering what seemed a ragged horsecloth; their wretched legs hanging out, naked above the knees. I approached in horror, and found by a low moaning they were alive—they were in fever—four children, a woman, and what had once been a man. It is impossible to go through the detail—suffice it to say that in a few minutes I was surrounded by at least 200 of such phantoms, such frightful spectres, as no words can describe. By far the greater number were delirious, either from famine or from fever.—Their demoniac yells are still ringing in my ears, and their horrible images are fixed upon my brain. My heart sickens at the recital, but I must go on.

In another case, decency would forbid what follows, but it must be told. My clothes were nearly torn off in my endeavor to escape from the throng of pestilence around, when my neck cloth was seized from behind by a gripe which compelled me to turn. I found myself grasped by a woman with an infant, apparently just born, in her arms, and the remains of a filthy sack across her loins—the sole covering of herself and babe. The same morning the police opened a house on the adjoining lands, which was observed shut for many days, and two frozen corpses were found lying upon the mud floor, half devoured by the rats.

A mother, herself in fever, was seen the same day to drag out the corpse of her child, a girl about twelve, perfectly naked, and leave it half covered with stones. In another house, within 500 yards of the cavalry station at Skibbereen, the dispensary doctor found seven wretches lying, unable to move, under the same cloak. One had been dead many hours, but the others were unable to move either by themselves or the corpse.

To what purpose should I multiply such cases? If these be not sufficient, neither would they hear who have the power to send relief and do not, even 't'rough one came from the dead.' Let them, however, believe and tremble, that they shall one day hear the Judge of all the earth pronounce their tremendous doom, with the addition, 'I was an hungred and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not.'

But I forget to whom this is addressed.—My lord, you are an old and justly honored man. It is yet in your power to add another honor to your age, to fix another star, and that the brightest, in your galaxy of glory.—You have access to our young and gracious Queen. Lay these things before her. She is a woman. She will not allow decency to be outraged. She has at her command the means of at least mitigating the sufferings of the wretched survivors in this tragedy.

Once more, my lord duke, in the name of starving thousands—I implore you, break the frigid and flimsy chain of official etiquette, and save the land of your birth, the kindred of that gallant Irish blood which you have so often seen lavished to support the honor of the British name, and let there be inscribed upon your tomb, '*Servata Hibernia*.'

I have the honor to be, my lord duke, your grace's obedient humble servant,

N. M. CUMMINS, J. P.

Ann Mount, Cork, Dec. 17, 1846.



## LETTER FROM BRO. J. F. HARDEN.

Dear Brethren:—I have received the Bible Advocate weekly from its commencement, for which I am truly thankful, and I have read every page and column of them. I think the writers manifest a good spirit—but still there are some things which we do not all see alike, and shall not, until the resurrection morn—the Apostles did not think alike in every thing, and had some contention, but without doubt were honest.

With regard to the Intermediate state of the dead, I have read what Geo. Storrs has published in the "Bible Reader," and also J. Litch, and I am not convinced either way.—But I have concluded to let that matter rest, until we are made like unto the angels, and then we shall see eye to eye. I hope the brethren will keep the unity of the Spirit, and not strive or contend about that which will not edify. O let us search the word of God, and abide by its precepts, and wait with patience until our King returns, for I believe He will soon come to redeem his waiting people.

I have been a subscriber for the Herald and Voice of Truth for some years past, and have about all the books and pamphlets that have been published on the subject, and I truly feel to thank the Lord that I ever have examined the prophecies, and that I find so much harmony in God's word. O let us give heed to the sure word as unto a light, &c.

Bro. Wm. Ingham came here a few weeks ago, and preached one sermon in this village, and the people were very much disappointed; his text was Dan. ii. 44. (the kingdom of God.) They said his lesson was well learned, and was most all scripture, and if he had staid here and given a course of lectures, no doubt he would have had a full house. One Mr. Spalding gave a course of lectures here in '43, and they were considerably awakened then, but they think it is all a failure now, and the churches are looking for a temporal millennium and the worlds conversion, &c., all peace and safety.

There are only three or four of us, that have much faith in the Lord's speedy coming—and we hope some faithful brother will come this way, and preach the gospel of the kingdom, and if any brother should come, he will find a home at my house. But we cannot promise much of this world's goods in return, but will do as well as we can.

I hope we shall all strive to enter in at the straight gate—but if the world is to be converted, will not the way to life be made broad, and full of troubles, and the way that leads to death be narrow, and no traveller there?

Yours in love,

ISAAC F. HARDEN.

Phillips, Me., Jan. 11, '47.

## LETTER FROM BRO. M. L. CURTIS.

Dear Brother:—I see in to-days "Advocate," that you have commenced an article from the pen of an English author. The author says:—

"A third instance occurs in the quotation from Dan. xii. 1, in Matt. xxiv. There shall be a time of trouble such as never was. We know that the prophecy in the 12th of Daniel, refers to a future period for several reasons: but especially because it follows the events in the end of the 11th chapter, which are not yet fulfilled, therefore the passage in Matt.

must likewise refer to a future period, viz., to that future siege described in Zech. 12th and 14th. For in those days shall be afflictions such as was not from the beginning of the creation which God created. (Mark 13: 19.)"

Now Bro. C. if this trouble in Dan. xii. 1, is the same as in Matt. xxiv. 21, Luke xxi. 22, and Mark xiii. 19, then we may as well give up our hope of soon seeing the Lord, for we have not yet seen the signs that are to precede his coming. Let us appeal to the law and to the testimony, Mark xii. 24. But in those days (1260) AFTER that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, &c.

Now Bro. C. I do hope and pray that you will not follow in the footsteps of some of your illustrious predecessors, and begin to pull down the temple that you have been to work on for some six or eight years. I have no objection if you find that some of the workmen have put in bad timber, of your taking it out, and putting in better—but I do object to your taking out the underpinning, for it is good granite, and it is well laid.

Yours as ever,

M. L. CURTIS.

Windsor Locks, Feb. 6, '47.

The note to which you make allusion in the article headed "The World to Come," in last week's paper, escaped our notice until reading the proof, when it was too late to remark upon it in that paper—we intended to notice it this week. The fact of its being an English publication, knowing as we all do, that in some respects they differ materially from ourselves, we thought would be an apology sufficient to excuse its insertion, until we had an opportunity to allude to it. All Adventists who are acquainted with the Advocate, and with us personally, know how we stand as it relates to the signs given in Matt. 24th, and the time of trouble which preceded them.

We give these articles because we know that our readers many of them would like to know in what light the prophecies are viewed by men in other lands, as well as at home, and if they do not agree with us in every thing, it is interesting to know that they with us are looking for the Lord.

Few are aware how exceedingly difficult it is to find articles among the many writers upon the coming of Lord, which will not in some minor point be exceptionable.

## LETTER FROM BRO. J. T. NEAL.

Dear Brother:—I believe the "Advocate" is just such a paper as God's children want, where they can interchange their views, and bring together all the testimony, and strengthen the whole body. I want you to continue sending it to me, and I shall endeavor to do my part. Well brother, in reference to the great question, I must say that I expect the Lord this year. At any rate, the generation that saw the sun darkened, and saw the stars fall, shall also see the Son of man coming in the clouds of heaven with power and great

glory. We have Christ's words for it—"this generation shall not pass till all these things be fulfilled;" then we understand that all these things must, and will be fulfilled in the space of one generation; and with my present light, I consider seventy years the extent of a generation, Ps. xc. 10, "The days of our years, are three score years and ten." Now any man or woman in the light of God's word cannot deny that Christ must, and will come before May 1850, because at that time the generation would pass out. Well, He is coming; we have His word for it. But are we all ready? what is the matter—we see some that have been with us, that have turned back to the dissipations of the world, and some following one spirit, and some another. \* \* \* Therefore let us cleave to God and His word for there alone is safety.

Yours in patience, waiting for deliverance,  
Bristol, Jan. 24, '47. IRA T. NEAL.

## LETTER FROM BRO. A. B. ANDREWS.

Dear Brother:—I have received the "Bible Advocate" from its commencement, and at first I was fearful it would not do; but of late I have been pleased with its contents, and am happy to receive it. There are but very few in this place, who are looking for the return of the Nobleman, but what there are, are strong in the faith of soon seeing him.

Bro. Morgan, from Kent, has just given us three lectures, and broke to us the bread of life, and we had a blessed season, and I believe good was done, for prejudice seems to be giving away, and we are much strengthened and comforted. I believe we shall soon get to our journeys end, and if faithful, we then shall receive a crown of life. We have enlisted under the banner of Christ during the war, and with the grace of God assisting us, we do not intend to ask for a furlough until the last enemy is destroyed. May the Lord guide you in wisdom and truth.

Yours, looking for the Redeemer's kingdom to be soon set up.

AARON B. ANDREWS.

Bethel, Jan. 20, 1847.

## DIED

In East Hartford, at her daughters, Mrs. Kimball, Dec. 28th, in the 57th year of her age, Mrs. MARY ABBEE, in the cheering hope of immortality and eternal life at the appearing of Jesus. This sister has been an ardent believer in the great doctrines which now should command the attention of every believer in Christ. She was looking for the Lord of lords, and the King of kings—for the Judge of all the earth. Therefore she fell asleep in Christ, in possession of the true hope of the christian, that of the resurrection of the dead, and of an inheritance in the everlasting kingdom of God.

## NOTICE.

We find that our correspondents many of them need to be reminded that it is their duty to pay the postage on their letters. If we have 5 or 10 cents to pay on 6 or 8 letters per week, it makes quite a sum in a little while.—If each one will remember this, it will relieve us much.

Bro. Cavis—you will see by the notice of Bro. Gross in the last week's Advocate, that he will be in Manchester as you request on the 3d Sabbath in this month.



## Miscellany.

### ROUSSEAU AND HUME.

Hume in sketching the character of Rousseau, after he had taken up his residence in England, says, in a letter to Blair: "He has read very little during the course of his life, and has now totally renounced all reading. He has seen very little and has no curiosity to see or remark. He has reflected, properly speaking, and studied very little, and has not, indeed much knowledge. He has only felt during the whole course of his life, and in this respect his sensibility rises to a pitch beyond what I have seen an example of; but it still gives him a more acute feeling of pain than of pleasure. He is like a man who was stripped not only of his clothes, but of his skin, and turned out in that situation to combat with the rude and boisterous elements, such as perpetually disturb this lower world."

This is the estimation in which Rousseau was held by his friend. But there was afterwards a famous quarrel between them, in which Hume pronounces Rousseau, "the blackest and most atrocious villain beyond comparison, that now exists in the world."

When Dr. Campbell's 'Desertation' appeared in refutation of Hume's 'Essay on Miracles,' he was piqued at first at being called an infidel; but afterwards acknowledged his grateful sense of Dr. Campbell's candor in dealing with his argument, and says in a letter to him, 'it is impossible for me not to see the ingenuity of your performance, and the great learning you have displayed against me.' Hume unquestionably saw it much stronger than he was willing to admit; and it is curious to notice how adroitly he manages the matter, so as to keep up appearances and avoid a reply.

'I own to you,' he says, 'that I never felt so violent an inclination to defend myself as at present, when I am thus fairly challenged by you; and I think I could find something specious at least to urge in my defence; but as I have fixed a resolution, in the beginning of my life, always to leave the public to judge between my adversaries and me, without making any reply, I must adhere inviolably to this resolution, otherwise my silence on any future occasion would be construed an inability to answer, and would be matter of triumph against me.'

If Hume had really believed that he could use any other than specious arguments against Dr. C., which would have been again detected and exposed, it is hardly credible that he would have taken shelter under a resolution that he had formed in the beginning of his life and remained silent.

If Rousseau is justly characterized by Hume, and if Hume really felt—as there is no doubt he did—his inability to answer Campbell, infidels have no reason to boast of these two of their most noted champions.—*Watchman and Observer.*

**Miseries of the Jews.**—An English clergyman who recently travelled through Palestine, in speaking of the fulfilment of the judgments predicted by the prophets, as now manifest in the miseries of the people relates the following facts, which he says he had on the highest authority.

"The houses in Jerusalem belong to Turks. If a Jew wants a habitation, he must there-

fore have an oppressive hater for his landlord. The landlord has a right to demand a year's rent, to be paid on taking possession; but he yet may eject the tenant at a short notice.—The Mohammedan law sanctions the claim of an ejected tenant for the repayment of an adequate portion of the rent; but he must prove his case before the Cad. A Jew's testimony is not admissible. A Christian's is refused. No Turk will bear witness on behalf of a Jew. So then, at any moment, a Jew may be turned into the street; and in addition to that calamity, must lose all the year's rent which he paid in advance. Moreover, if a Jew engage in any little trade, he barely earns enough to sustain life. If he possesses any thing beyond this, he is an object towards which rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive all their sustenance, or nearly so, from contributions made by the richer Jews in various parts of Europe."

**A Beautiful Sentiment.**—Bernard, who flourished in the 12th century, has the following beautiful remarks:

"Such is the remarkable efficacy of the Word of God, that while it humbles it exalts us. This is indeed the kind and powerful operation of the word, by whom all things were made; and thus indeed, Christ's yoke becomes easy, and his burden light. Light indeed, is his burden. For what can be lighter than a load which even carries every person who bears it—a burden which unburdens the soul. In all nature I seek to find some resemblance to this; and I seem to discover a shadow of it in the wings of the bird, which are borne by the creature, and yet sustain and support its flight through the open firmament of heaven."

**Catholics in Cincinnati.**—The Cincinnati 'Catholic Telegraph' says, that the Catholic population of this diocese is 80,000; that there are six academies for young ladies; and that the youth attending Catholic schools in Cincinnati, number 17,000.

The Watchman adds, thus:—

'A large proportion of these 17,000 youth in Catholic schools, are children of Protestants, of course. Are these Catholic schools so much better than any other in Cincinnati, that they are patronized so extensively by Protestants. If so, we hope the evil will be remedied.'

**Canton.**—A letter from a missionary at Hong Kong, dated Oct. 29, says:

'Canton is a bad place, ten times more closed against the Gospel than it was two years ago. There have been ten deaths of missionaries' wives in China within four years past. Mr. and Mrs. Brown, missionaries from America, will go home in the ship *Huntress* with their children, in consequence of the ill health of Mr. B. The weather is excessively hot. We shall get no cool weather until December.'

**Singular Effect of Fear.**—A Frenchman named Guillet, who was bitten by a dog a short time since, in New Orleans, died from the fear of the hydrophobia.

✧ A remarkable Meteor, which, for a few moments illuminated the country about Lowell, Lewis county, N. Y., on the 12th, fell in a field near that place about 200 yards from a company of gentlemen who were looking at it. On approaching the place they found a body of the most fetid jelly about four feet in diameter, which weighed 442 lbs., as ascertained by Dr. Phelps of the Academy.

✧ A cock-pit has been opened at Matamoras, where there are fights on three days of every week, Tuesdays, Thursdays and Sundays.

On Sunday, Dec. 13th, there was to be a price fight for \$100, according to the Matamoras Flag.

✧ The late Rev. Dr. Abeel, said of the language of China, 'There is not a word in it, that expresses the true idea of sin, and the only word which comes near it, is one signifying a breach of politeness.'

## Business.

### NOTICE.

Providence permitting, the undersigned will preach at Boston, evenings Feb. 16th, 17th; at Lowell, evenings 18th and 19th; Manchester, N. H., Sunday, 21st; and at Concord, evenings 22d and 23d. H. H. Gross.

✧ We hope our friends will not misunderstand us when we say, we hope all who wish for the Advocate, whether able to help in its support or not, will lose no time in giving us their names and Post Office Address.

✧ We wish those who send in orders for the paper, to be particular, and write their names and Post Office address in a plain, legible hand.

✧ Should there be any mistakes in our acknowledgment of receipts, we wish our friends to inform us.

### RECEIPTS.

John Glime, 1.00; R. D. Potter, 1.00; Mary Plumb, 1.00; Clark Flint, 1.00; Josiah Little, 1.00; D. Randell, 1.00; Wm. R. Clark, 2.00; Martha Whitcomb, 1.00; M. A. St. Clare, 1.00; J. Seavy, .50; Mrs. J. M. Dodge, .50; P. Alling, 1.00; J. D. Knapp, 1.00; D. W. Perry, 1.25; C. L. Perry, 1.25; Sam'l Paine, 1.00; From three sisters by the hand of D. W. Perry, 1.50; J. Stone, 1.00; R. Porter, 2.00; N. Cavis, 2.00; E. Curtis, 1.00; J. Browe, 1.00; J. Gibson, 1.00; Anson Gage, 1.00; Susan E. Teeple, .35; Sarah Ann Leavenworth, 1.00.

### LETTERS RECEIVED TO FEB. 8.

J. B. Cook, St. Clairsville, O.; C. Elizabeth Davis, Ashburnham, Mass.; John Glime, Parkersburg, Va.; R. D. Potter, West Troy, N. Y.; Mary Plumb, Buffalo, N. Y.; Eld. E. Bellows, North Scituate, R. I.; Clark Flint, Attica, N. Y.; Josiah Little, South Windham, Me.; E. A. Kimball, Woodstock, Vt.; David Randell, Endfield, Mass.; Wm. R. Clark, Piqua, O.; Jacob Clark, Plainfield, Me.; Rich. A. Bird, Bristol; Martha Whitcomb, Stowe, Mass.; Joseph Pulsifer, Shelburn Falls, Mass.; Mary Ann St. Clair, Ketch Mills; Thomas Huntington, Brooklyn; Sam'l G. Clark, Battle Creek, Mich.; Josiah Seavey, Lowell, Mass.; Leonard Kimball, Wm. Miller and Wm. S. Miller, Low Hampton, N. Y.; A. Haskell, Westboro', Mass.; P. Alling, Norwalk, O.; Maro Eaton, Erosburg, Vt.; D. W. Perry, Richmond Corner, Me.; Chas. Stone, Unionville; Rufus Porter, N. Y.; Nath'l Cavis, Manchester, N. H.; Eli Curtis, N. Y.; J. Browe, Newark, N. J.; H. C. Robbins, Westford; W. W. Buck, Sturbridge, Mass.; John Gibson, Houghtonville, Vt.; E. A. Kimball, Woodstock, Vt.; I. G. Saben, Spencer, N. Y.; Susan E. Teeple, Roxbury; Darius Sessions, Prospect; M. L. Curtis, Windsor Locks; Anson Gage, Northfield, Mass.; John Capsil, Marysville, O.; R. M. Woodruff, Litchfield; H. H. Johnson, Bath, N. Y.; C. Monroe, Conway, Mass.; J. Weston, New Ipswich, N. H.; I. I. Leslie, West Wrentham, Mass.; Harvey Morgan, Rochester, Vt.



# BIBLE ADVOCATE.

"BELOVED, WHEN I GAVE ALL DILIGENCE TO WRITE UNTO YOU OF THE COMMON SALVATION, IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS."—Jude iii.

VOL. II.

HARTFORD, CONNECTICUT, APRIL 17, 1847.

NO. 13.

## THE BIBLE ADVOCATE

IS PUBLISHED EVERY SATURDAY

NO. 184 1-2 MAIN STREET, HARTFORD, CONN.,  
UNDER AN ASSOCIATION OF ADVENT BELIEVERS—AND BY AN  
EXECUTIVE COMMITTEE, COMPOSED OF THE FOLLOWING  
BRETHREN:—

WILLIAM ROGERS, R. K. STARKS,  
DAVID CRARY.

All letters containing communications or money for the Bible Advocate, should be directed to Dr. DAVID CRARY, Hartford, Ct., (post paid.)

D. CRARY, Publishing Agent.

The Publishing Agent is responsible for all articles that appear in the "Advocate" without a signature, and for no more. All communications and views published in this paper, should have the Author's name attached to them, that it may be distinctly understood that they alone are responsible for the same, and not the Advocate.

## P o e t r y.

### THE HARVEST OF THE EARTH.

BY CHARLOTTE ELIZABETH.

Awake! arise! the Lord is nigh!  
His chariots fill the flaming sky;  
He comes! He comes! but not alone,  
Ten thousands more, on thousands rolled,  
Triumphantly his course behold,  
While sternly glad, their shouts arise,  
"Behold the Man whom men despise!"

Now earth is ripe; her cup of crime  
O'erflows—it is the appointed time;  
Angel of wrath, her harvest reap,  
Thrust the avenging sickle deep,  
Well may she pour th' ensanguined flood,  
Who trampled on the Saviour's blood;  
And they, who leagued with hosts of hell,  
In their eternal mansions dwell.

But who the mortal forms that shine,  
In light immortally divine;  
Lo! these the fools whom men deride,  
Mock followers of the crucified;  
Who bartered joys of sense and sight  
For things unseen and infinite,  
For Jesus dared the world's dark frown,  
And an everlasting crown!

[For the Bible Advocate.]

### THE TRUE BABYLON OF THE APOCALYPSE.—No. 2.

V. The *signification* of the term Babylon, warrants its application to all the sects. It literally denotes *confusion*, or *mixture*. It is derived from Babel, a name applied to the city where the ancient tower of Babel stood. Previous to the building of the tower, the whole earth was of one language, and of one speech. And they said, 'Let us make us a name, lest we be scattered abroad upon the face of the whole earth.' Therefore is the name of it called

Babel, (margin, confusion,) because the Lord did there confound the language of the whole earth. Gen. 11. 'The beginning of his (Nimrod's) kingdom was Babel, (Greek, Babylon,) and Erech, and Accad, and Calneh, in the land of Shinar.' A great variety of languages has since arisen among the tribes of earth, and none of them is without signification. The multiplicity of human language forms the basis of many national distinctions, subjects the human family to much hard labor and study, and also to a great number of inconveniences.

Babylon denotes spiritually a confusion, or mixture of christianity with the world. It is *corrupt christianity* or *anti-Christ*. And in worldly corruptions the Catholic Church is not alone. The Protestant denominations also partake of the same spirit and maxims of this wicked world. Their name is given by man; their creeds of human legislation; many of their doctrines erroneous; and their forms and ordinances worldly. Their spirit, conversation, and external deportment is evidently mixed with pride, vanity, cruelty and injustice. 'How are the mighty fallen!'

VI. The *character* of Babylon as delineated by the pen of inspiration, accords with the experience and observation. The woman, says John, 'was clothed in purple and scarlet-color, and decked with gold, and precious stones, and pearls,' &c. The Catholic Church is not alone in the indulgence of the abominable sin of PRIDE. Nay, verily; the Protestant sects are fearfully guilty. Read their history, and notice their present character. Has not pride and popularity prevailed in their different societies to their loss of the meek and humble spirit of Jesus? They vie with the Catholics in many places, in dress, fine houses and splendid equipage. Their attire is elegant and costly. Its ministry and membership shine with silk, satin, velvet and broadcloth; decked with gold; consisting of ear-rings, finger-rings, gold-beads, handkerchief-pins, bracelets; adorned with bows, ribbands, flowers, head-bands, tablets, nose-jewels, glasses, &c. &c. How true is this humiliating description among professors of the humble religion of him whose distinguishing characteristic was profound humility. True christianity, must of necessity be adorned with this grace. It must be stamped with the seal of primitive glory, or be pronounced *spurious* in the scrutinizing eye of a righteous and coming Judge. 'An high look, and a proud heart, and the ploughing of the wicked is sin.' Prov. 21: 4. 'Not with broidered hair, or gold, or pearls, or costly array,' but with modest apparel and good works. 1 Tim. 2: 9. 'The pride of life is not of the Father, but is of the world.' 1 John 2: 16. 'Me that hath ears to hear, let him hear.' Lord Jesus humble us at thy precious feet, where Mary chose the good part which should not be taken from her. 'But the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low,'

&c. Isa. 2: 12. 'And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.' Isa. 13: 11. 'Surely pride goeth before destruction.' But says Babylon, 'I sit a queen, and am no widow, and shall see no sorrow.' Rev. 18: 7. The Protestant churches have boasted of their number, popularity, learning, wealth, and power. They have taught and rejoiced in the sentiment of the conversion of the world to christianity. That they should increase in number and influence, till a final triumph would be given to them by Christ and his Gospel over all their enemies, at least a thousand years before the general resurrection. And thus has the doctrine of peace and safety arisen; and the false show of outward, worldly prosperity been mistaken for the true, scriptural prosperity, and increase of the people of God. O fatal delusion! Like a dream when one awaketh will this spell of darkness: this enchantment of hell; this cradle of security disappear forever, at the speedy sound of the seventh and last great trump of God. But alas! it is then too late for the unprepared. Let us now be wise.

Mowra, N. Y., April 1847.

### KNOWLEDGE FOR THE TIMES.

(Copy of a Letter, from an Adventist, in New York, to his Son, in an Eastern City.)

Dear S.:—

As you do not appear to have understood the reason of our hope, or by what evidence we are induced to confidently expect the glorious advent within the present year, I shall endeavor to communicate to you, a correct outline thereof, in as brief a manner as possible; premising however, that you are fully convinced of the truth of the Sacred Scriptures, and that all prophetic scripture is given by inspiration, and intended for our instruction, and that every word of sacred prophecy must have its fulfilment; for Christ himself declares that 'the Scripture cannot be broken.'

That Christ will come literally, personally and visibly at some time, you must be convinced, if you duly consider the simplicity of the discourse to his disciples (on the Mount of Olives, and in the absence of the multitude) in which he foretold his second coming; and that almost the whole of the predictions of that plain and simple discourse have been already fulfilled in the most perfectly literal sense, and in the exact order in which they were foretold; and now, nothing appears to remain of those predictions to be fulfilled, but his glorious appearing and the scenes of the judgment. And you may find evidence that the faithful believers must understand the time of his coming, before the event takes place, in the assurance which was given to Daniel



Within  
Year

12th chap. 10th v., when the subject of revelation was specially the *time*, which the *wise were to understand*; and in the words of the apostle to the saints of the last days, saying, 'Ye brethren are not in darkness that that day should overtake you as a thief,' (1 Thess. 5 chap. 4 v.) and our Lord even *commands* his saints of the last days to *know* that the time is near. Therefore it is infidelity to say or suppose that nothing can be known about the time till the event comes.

Peter, after alluding to his former preaching on the subject of the coming of Christ, &c., says, 'we have also a *more sure word of prophecy*, whereunto ye do well that ye take heed,' [1 Peter, 1 chap. 19 v.,] and our Lord in the discourse before mentioned, refers the disciples to Daniel the prophet, for instruction.

We find in the book of 'the prophet Daniel,' much said about the *time* of the end of the world, the *cleansing of the sanctuary*, [the earth] the resurrection and kingdom of God; and I believe there cannot be found in all the prophetic scriptures, any one point or subject which was communicated with so much apparent emphasis, and indication of immense importance, as this subject of the *time* of these events. The one great vision of Daniel, which constitutes the principal subject of the five chapters, eight to twelve inclusive, is the evidence alluded to in Habakkuk, 2 chap., in which it is not only plainly intimated, that the great event should be delayed beyond the time at which the saints should look for it, and a positive assurance given that it *shall* come precisely at the time specified in the prophecy (the 2300 days) but by the quotation of these inspired words Habakkuk by the apostle Paul to the Romans, (Rom. 1 chap. 2 v. 37 and 38 v.) it is made plain that the *coming of Christ* constitutes the prominent event that will occur at the 'appointed time.' (Compare Hab. 2 chap. 3, 4 v. with Heb. 10 chap. 37, 38)

But before proceeding to a special elucidation of the specific periods of time, I will notice some of the general evidences that we are now near the close of the last age.

The six days of the creation succeeded by the Sabbath, were understood and explained by the early christian writers, to typify six thousand years, during which the works of this world should continue, and at the end of which, Christ would come and raise the dead, and establish his kingdom on the earth. This was also plainly intimated by the apostle Peter, [2 Pet. 3 chap 3 v] when speaking of the events of the last days. The subject of the chronology of the world has been diligently examined within the last few years by many of the most learned theologians several of whom are strongly opposed to the Müller doctrine, so called, and among them one intelligent Jew; and all of them as far as I have heard, have brought the termination of the 6000 years between 1843 and 1850.

In the Book of Daniel, three several classes of symbols are presented, representing the great kingdoms or powers which should prevail on the earth, prior to the establishment of 'God's everlasting kingdom,' upon the earth. The first class were shown in the image seen by Neduchabnezgar, and explained by the prophet Daniel, to represent five great powers (including Babylon,) which should prevail on the earth, at the end of which, the God of Heaven shall set up a kingdom on the earth, which shall stand forever. The last of these

worldly powers was to be a mixture of regal and ecclesiastical power, or elements of *war and peace*; and it is not disputed by any protestant, but that these five powers are Babylon Medo Persia, Greece, Rome and Papal Rome. The longest limits allowed by any of the prophetic scriptures for the existence of Papacy, is 1335 years; and it is *now* 1335 years since that institution was set up by the aid of the arms of France.

The next symbolical representation of the successive powers of this world is found in the 7th Chapter, and explained to the prophet by an angel to represent Medo Persia, Grecia, and a great and tremendous power, to the description of which, Rome has perfectly answered; and which could not be applied with the least propriety, to any other power which has appeared on the earth.

And this power was to be superseded by a strange and unprecedented power or tyrannical institution, which was more minutely described than any that preceded it; and all the efforts that have ever been made by parties interested to make this description [or rather these descriptions, for they are presented in many places in the Scriptures] apply to any other than Papacy, have proved so futile and absurd, that even the authors thereof have been ashamed of them. This power was to continue 1260 years, after which the judgment should sit, and the 'greatness of the kingdom under the whole heaven' should be given to the saints of God.

In the revelation of the great vision, commencing with the 8th chap. the subject of specific time, is several times introduced. The symbols of this vision, represent the same four

7th. These symbols of the vision were shown to the prophet while he was in a deep sleep [or trance] with his face to the ground at Shushan; but he imagined himself by the river Ulai; and after the passing of the symbols, he heard a saint [or angel] enquire 'how long shall be the vision?' &c. The answer was addressed to the prophet, thus signifying that the intelligence concerning time, was intended for man; it is translated thus: 'unto two thousand and three hundred evening morning,' [this term signifies days in the original.] After this, the angel Gabriel was commanded to make the prophet understand. [the vision including the time.] And the angel approached and awaked the prophet, who stood upright; and the angel, still visible, conversed with him, first confirming that at the time appointed [2300 days] the end should be, and proceeded to explain the vision in the outline, and concluded the conversation for that time by again reverting to the *time*, assuring the prophet that 'the vision of the evening and morning which was told [2300] was true.' Daniel then fainted; but Gabriel had not then fulfilled his orders, for Daniel confessed that he *did not* understand. Gabriel appeared to him again, not long after, saying, 'O Daniel, I am now come forth to give thee skill and understanding.' He then commences with the subject of the *time*, [the last subject mentioned in his former visit,] and says 'that 70 weeks [490 days or years] are *cut off*' [from the 2300 days] to bring in everlasting righteousness &c.; 9 chap. 24 v., and that from the going forth of the commandment to restore and to build Jerusalem, unto MESSIAH

\*The true signification of the original.

the prince, should be 69 weeks or [or 48 years.] He also spoke of the destruction of Jerusalem, but did not complete his explanation of the vision. Again the angel appeared to Daniel, saying, 'Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days.' He afterward explained the minutia of the vision down to the time that Michael [or Christ] shall stand up, raise the dead and establish the kingdom, describing particularly, by the way, the setting up, of the papal power, under the appellation of the abomination that maketh desolate. At this visit, Daniel was by the side of the river Hiddekel. And when Gabriel had finished his communication, Daniel heard something concerning the *time* affirmed by an oath, by one who stood upon the waters of the river; but which he, Daniel, did not understand. He therefore enquired 'O my Lord, what [or when] shall be the end of these things?' Now observe the answer to him, [12 chap. 9 to 13 vs.] 'And he said, go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, [the time,] but the wise shall understand. And from the time that the daily [abomination] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' [1335 days.]

Now is it not profane infidelity for any person to say that these revelations concerning time, were never intended to be understood by men; or that it is not the duty of christians to study and endeavor to understand them, from motives of veneration and gratitude to Him who so kindly gave these revelations. However the time is made known, for the termination of both the 2300 and the 1335 days within one year; but before I go into an elucidation of the evidence on this subject, I would draw your attention to the subject of the special signs, which were foretold by our Lord, to precede his coming; and by which we were to know that his coming is near. He said the sun and moon should be darkened; the stars should fall from heaven. There should be distress of nations with perplexity; roaring of the sea and the waves thereof. I am aware that the general impression on this subject is, that all these things will be universal, and occur at the same time. But it must be remembered that it is distinctly predicted in immediate connection, that as it was in the days of Noah, when the people were eating and drinking and playing and building and *knew not*, until the flood and destroyed them; so shall it be when the Son of Man is revealed. Now nothing can be more evident than that if these signs were all to appear conspicuously, universally and at the same time, the world would be alarmed, and this prophecy would be defeated. How then could it be supposed that these signs could possibly have occurred, otherwise than they have done, yet consistent with the fulfillment of this important and repeated prediction? The sun and moon were unaccountably darkened in 1780; the stars (the only stars which could fall to the earth without destroying it, fell like unripe figs from a shaken tree, in 1833. Tem-



2300  
(1847)

(This Spring)

4th Watch  
1847  
99

pests on the sea, and distress with perplexity among the nations, have prevailed for three years past, beyond all precedent, and still increasing; and more general at present than ever before. And a special command of our Saviour is, that we now know that the time of his coming is near. As it is, so manifest have been these signs, and so evident are the dates of the prophetic periods, showing their termination the present year, that had not the world and the churches been thrown into a state of apathy, and sceptical prejudice, by the passing of several set times prematurely fixed upon by the adventists, (just as the scriptures foretold) there would now be a general alarm; but the scriptures could not in such case be fulfilled.—The recent prevalence of fires and inundations; and the present European famine, were spoken of in the scriptures, as more immediately preceding the great day of the Lord. The present state of the popular churches, and particularly of the advent band, are also particularly described in the scriptures, as they should appear just at the time when the true Israel should be made to triumph.

But to return to the evidence of the dates. The commencement of the great symbolical vision (of the 8 chap.) represents the particular state of the Medo Persian kingdom, when Artaxerxes issued the final decree to restore and build Jerusalem; and which chronologers generally have placed at about B. C. 454. But independent of that, knowing that 483 years of the time reached to Messiah, (the baptism of Christ when he was openly manifested as Messiah, or the Anointed) if we can ascertain this date, we can also ascertain the time of both the commencement and the termination of the 2300 days. To establish this, I will note a combination of events and dates which are connected and fully confirmed. Sept. of B. C. 31, a great and important battle was fought, which has been called the battle of Actium; and during this battle a very remarkable eclipse of the sun occurred. From this battle commences the reign of Augustus Caesar, who reigned within a few days of 45 years, and at his death, commences the reign of Tiberius Caesar, in August A. D. 14: so that the 15th year of Tiberius commenced in Aug. A. D. 28 and at the commencement of the reign of Tiberius, there was an eclipse of the moon. These events with dates were recorded by historians; and Josephus says, that the reign of Herod in Judea continued 30 years from the battle of Actium; and immediately before the death of Herod, there was an eclipse of the moon, which proves to have occurred in Dec. of the year B. C. 1, or about the time of the commencement of the vulgar era. Here then are three events connected with eclipses; and modern astronomers both in Europe and America, have ascertained by astronomical calculation, that each of these eclipses occurred according to the dates specified by historians, thus confirming these dates beyond the possibility of doubt. And these also agree with the scriptures; for Jesus was born some few months before Herod's death, and began to be about thirty years old when he was baptized, which must have been as early as the year 30. John commenced his ministry in the 15th year of Tiberius, which must have been as early as Aug. A. D. 29; therefore these circumstances agree. It may be seen, therefore, that if 483 years terminated in the year 30, the balance of the 2300 years which is 1817, being added to 30 brings the termination in 1847, and as long before the

close of the year, as the birth of Christ preceded the death of Herod. Every month which passes March, will prove that Jesus was so much less than nine months old at the time of Herod's death.

The other period of 1335 days is nearly equally clear. Papacy was established by the arms, [Daniel 11 chap. 31 v.] of Clovis of France who died in Dec. 511; but the institution did not probably go into full operation till the year following. In 1290 years from that time, (1802) the treaty, whereby the great power of Papacy was abolished, was ratified on the 18th of April. If these are the true points, this period also terminates, and Daniel will stand up in his lot this spring.

It will not be disputed that the divine Author might have made this time-prophecy more plain, and intelligible to all; but it was the divine policy to word and arrange many of the prophecies, this in particular, in such a way that none but the wise,—those who love the subject, and study diligently, with prayer for wisdom—should understand. And there is no doubt that they are more plain in our translation, than in the original; so that those who are highly educated, understanding the languages, &c., and consequently trust in their learning, are more deeply in the dark on this subject, than those who have more piety and less education. But we are admonished to 'search the Scriptures,' and take heed to the prophecy; and it should be remembered that our Lord reproved the Jews, and even his disciples, for not understanding the Scriptures concerning himself, and the Jews were doomed to perpetual desolations because they knew not the time of their visitation. Indeed we can hardly imagine a more rank indication of ingratitude, and want of due regard to the blessed Saviour, than indifference to the subject of the time of his return. And be it remembered, the promises are particularly to those who 'look for him,' and 'love his appearing.' Suppose a kind and affectionate parent had been long absent from his children, but had left a sealed letter which was not to be opened till after a lapse of time, but which was so written, that by a close and diligent attention, the day of his return might be ascertained.—Would he not feel grieved by the absence of due affection in any of his children, who should disregard the letter, or so neglect its language, or figures, as to know nothing about the time, and consequently be out of town or unprepared to receive him? But this figure is altogether too faint to illustrate the ingratitude, not to say the hypocrisy, of those, especially, who profess to love our blessed, benign and compassionate Redeemer, but yet are indifferent with regard to the time of his coming in his glory.

I would therefore admonish you to exercise yourself to implicit and realizing faith in the infallibility of the sure words of prophecy which have revealed the appointed time of the glorious advent; and be assured that that glorious and blessed Being, will highly approve of your faith in the word of prophecy, and desire to know the time of his appearing.

Yours, very affectionately,

[For the Bible Advocate.]

#### A THOUGHT ON THE WATCHES.

When our blessed Lord gave the signs to take place that his children might know his coming to be near, even at the doors, he compares himself to a man taking a far journey, and gave every man his work, and commanded his porter to watch; and then says to his disciples, 'Watch

ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning.'

In these four watches we have, it seems to me, brought to view the whole night, or watching time; for he says, he will come on all who do not thus watch, as a thief—we all know that a thief chooses the night to kill and destroy. I think John 10: 10, explains how he may be said to come as a thief on those who are not watching for him. John says the thief cometh to kill and destroy. Is not this just what God says he will do with his enemies? or those whom he finds sleeping at his return? May God give all his dear children a spirit of watching, until he shall come. I know there have been many explanations given of these watches, but time has proved all untrue that I have seen—and many say they were not designed for any particular purpose. Be that as it may, the word declares all scripture is profitable for something, and it appears to me there is instruction in this portion. We all know that without an expectation, there can be no true watching. It likewise will be admitted that when we first heard the preaching of a coming Saviour, he was expected in the year 1843. Now I ask when did those who expected him begin to watch? will not every one say when the year commenced? If so, when did that watch end? I answer when the year ended, for the set time or first watch had then run out—consequently a new time, or watch must commence, for it was no longer 1843, or the first watch; hence, according to analogy, we may suppose each of the remaining watches to be of the same length. Then the second or midnight watch would commence in the Spring of 1844. But says one, your set time run out in 1843. Very well, time has proved that could not be the length of the night,

25 we read, 'At midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him.' Now I ask, was there any thing that resembled that prediction in our land during the midnight watch of 1844? Let those who are not ashamed of Jesus answer. Next comes the third, or cock-crowing watch, commencing in the Spring of 1845. It is evident that when we hear the cocks crowing in the night, it is a signal that day is beginning to dawn. And has not the year of 1845, if we may so express it, been emphatically a season of cock-crowing? (I use this expression by way of illustration.) It was echoed and re-echoed through the land by many dear brethren that the day had dawned, and many had received the day star into their hearts, and by others who were alike honest, though mistaken, that the bridegroom had come, &c. &c., and almost as many different messages went through the land, as there were messengers to carry them. And now should there be any thing in this view, 1846 brings us into the fourth or morning watch, and that is almost gone!

Can it be possible we are so near the rising of the Sun? for the morning watch reaches to that event. God's word declares we may expect it, and my soul says Amen. May the Lord in mercy wake up the sleeping virgins.

Yours expecting the SUN of Righteousness to arise this Spring

RUFUS PIKE.

Pomfret, March 1847.

SANDYHILL, N. Y., March 30, 1847.

Dear Brother:—I enclose \$5 to help on the good work. I remain as ever looking for the Lord Himself from Heaven THIS SPRING.—Amen. IRA FANCHER.



# THE BIBLE ADVOCATE.

"SEARCH THE SCRIPTURES."

HARTFORD, APRIL 17, 1847.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. JOEL.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. JOHN.

So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without (bearing) sin unto salvation. PAUL.

## THE JUDGEMENT.

*"Pray always that ye may be accounted worthy to escape all these things that are coming on the earth, and be able to stand before the Son of man."*

These are the words of warning given us by our Lord—words of solemn import to which we, who are living amid the thickening signs of the coming of that day should take heed. Do we realize, as these words exhort us to do, the terrors of that day? Who indeed will be able to stand before the Son of man? We think it is just at hand; it therefore becomes us as a people to be of those who watch and pray, lest he coming suddenly shall find us sleeping.—*Shall*—word of God, lose after all, by sloth and indifference, the promised reward? Brethren, it is no time now for sleep, but it is high time to awake out of sleep, and to buckle on the whole armour of God. The armour will be needed for the conflict at hand. That day of days for which we look, will introduce events of terror and dismay of which we can now scarce form a conception, but 'the Lord will be the hope of his people, and the stay of the children of Israel,' therefore they who have made Him their trust have no cause for alarm. It is difficult to realize the greatness of this event; it seems too mighty for the mind to grasp. The prophets in vision saw it, and they were overwhelmed with the view. Habakkuk when describing his feelings on such an occasion says, *'When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble.'* It will be a day of trouble; as a destruction from the Almighty shall it come. 'Therefore,' says the Lord, 'shall all hands be faint, and every man's heart shall melt. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish

the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isa. 13. The Bible says much of that day—much of the terror and dismay attending it, but it also makes sure its promises to the people of the Lord;—they who are found waiting and watching desiring the reign and kingdom of Christ, have nothing to fear—the Lord God will be their strength. Let us then be found in a waiting and praying posture, that 'we may escape all those things that are coming on the earth, and be able to stand before the Son of man.'

## THE JEWS.

There is an interesting aspect of things now manifested among many of the Jewish people, relative to the coming of Messiah, which to us appears striking, and looks like a fulfilment of prophecy. In the extracts from 'Judah's Lion,' published in the 'Advocate' of April 3d, found under the caption of 'The Jews Return,' there is much of deep interest. The part of the 'Great Hosanna' there given, is in fact sound Adventism—the very coming for which we look and wait, together with the events which we think will then transpire, is given in language which is highly affecting. There is the return from captivity; death, of course, must be the great captor here brought to view, for it is when 'Messiah comes with all his pious ones with death—it is when the voice is heard to make glad the rose of Sharon, for they rise who sleep in Hebron—it is when the Hosanna says, 'a nation shall be born at once'—it is when the wicked shall perish, but salvation is brought to the people of God.' The Jew who has recently been in this city lecturing, gave the same expectation as the hope of the Jews. A brother who heard his lectures handed the following to us as showing what he represented to be the belief of the Jews as to the coming of the Saviour:—

'Some of the friends may be interested in the statements made by a converted Polish Jew in the lecture room of the Centre Church a few evenings since, respecting the expectation of the Messiah among his people. He says that on the night of the passover, they arise from the table and throwing open the door say, *'Blessed is he that cometh in the name of the Lord.'* Their children ask them, Do you expect the Messiah to come to every house when he comes? They point to the full moon (the feast always being in the full of the moon) and say, Do you see the moon? Yes. Does it not shine into every dwelling? Yes. So when the Messiah comes, 'every eye shall see him.' 'The Jews,' he remarked, 'are not looking as is generally supposed for a temporal prince: but they expect the Messiah to come as Judge—and to

This being the fact, it seems to us evident that there are a portion at least, of this people who are waiting and looking for the King; and may not these be the 'remnant' so often alluded to in the Old Testament prophecies? Our Saviour when lamenting over Jerusalem says:—'Behold your house is left unto you desolate.—For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' Matt. 23: 38, 39. We find that the Jews are now using these very words. This looks to us like another sign added to the many we have already had, pointing to the coming end.

## DR. TYNG AT NEW HAVEN.

Dr. Tyng, of whose lecture in this city a few weeks since, before the Young Men's Institute, we informed our readers, we are happy to learn went from this city to New Haven and fulfilled an appointment before a similar association there; taking up the same deeply interesting subject, viz., 'The five appointed and successive monarchies of the earth.' We find a very lengthy and candid report of this lecture in the 'New Haven Palladium.' We should like to give it entire to our readers, on account of its being presented in a manner which is highly interesting, but for want of room we shall be unable to do so. We will however give some extracts. The report says, 'When the fall of the Assyrian empire was proclaimed, the Medes and Persians were mere wandering tribes of savages, and no city had been founded upon the seven hills of Rome, and yet the successive rise and fall of these vast empires was minutely related by the captive prophet of Judea, as events by divine appointment should be hereafter. This dream had very appropriately been called the *great almanac, the sacred calendar of prophecy.*' In speaking of the kingdom of the Medes and Persians, Dr. Tyng says:—

'They were the breast and arms of the image; they were the bear which awoke from the sea with one side higher than the other; they were the ram with one side higher than the other.—Thus he declared that the kings of Media should in some way be superior to the Persian; and in Cyrus the two royal lines of Persia met. By him was Babylon taken and Assyria subdued. This event was accomplished with the most substantial fulfilment of all that had been recorded. The modest submission of the great conqueror, refusing to occupy the throne, gave it to his uncle, who is styled in Scripture Darius? He occupied it two years, and then the other side of the bear and ram succeeded. On all the monuments found in that country at the present day, the two horned ram is particularly conspicuous, having one horn broken. The Persian empire now succeeded the Assyrian—the ram pushing every way, until it becomes very great, its conquests extending over all the tributaries of the preceding empire.'

He thus speaks of the rise of the Grecian or third kingdom:—

'Alexander of Macedon, at the age of twenty,



left the wooded province of his nativity, and with only 35,000 men set forth to conquer the earth. So impetuously did he drive forward that nothing could withstand his approach.—Monarchs laid their crowns at his feet, and in five years he was master of the whole Persian empire, having extended his conquests beyond the Indus. Nothing but the irresistible solicitations, prayers, and touching appeals of the scarred veterans that accompanied him from Greece, prevented him from pushing on to the Ganges. Thus did the 'he goat wax very great,' but when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

Of attempts to set up a fifth monarchy, he says:—

'All attempts to bring these fragments [the ten kingdoms] together, and consolidate them under one government have signally failed.—Who was more likely to have accomplished such a result than Napoleon, yet all his vast schemes were crushed, and he died a captive in a lone rocky isle of the Atlantic. Agitated Europe was restored to order and quiet, like the calm of the ocean after a storm, to prove and confirm the unchanging faithfulness of God.—No fifth monarchy is to arise over the earth of human origin; but there is to be a fifth of another character, different from any which man has seen, and derived from another source.

Having asked God in his own predictions what was to be, we have been answered. We have asked history, and she has answered us as if she had said 'Ye know it already, why come ye to me?' Predictions made 2500 years ago, have been fulfilled in their appointed order up to the present time in a most wonderful manner. Have we not a right to ask, will not that which remains to be accomplished as certainly be fulfilled?

The report closes thus:—

'The fifth abiding empire on which the Ancient of days shall sit, is *near at hand*. While all human appearances indicate the approach of changes more important than any man has ever seen before, God's word lays before us just what that change is to be. A stone that has been cut out of the mountain without human hands is to smite the image upon its feet of iron and clay and break them in pieces; then will the whole become like the chaff of the summer threshing floor, and the wind will carry them away; and the stone that smote the image shall become a great mountain, and fill the whole earth.

The last view is prospective—what is there before us? The fifth universal monarchy remains to be established upon the earth. While the others were human, this last is to be wholly divine. The self moving stone will roll against the standing image, crushing the feet, and destroying all which they supported: and then the stone will become a majestic mountain.

There is not to be a gradual improvement of men as they are, but a change of the whole frame work of human government. The king that is to rule is the Son of Man, who will make a personal manifestation of himself. The political states of earth will crumble into ruin; lawless infidelity be crushed in the dust, and the children of Israel, delivered from their long captivity, will be gathered from all countries, and restored to the land of their fathers. *The covenant made by God to Abraham remains to this day unfulfilled.*

We do rejoice that these great truths have been so ably defended, and so fairly presented. But we should rejoice still more, to find the people taking heed to the same. Dr. T. we learn has left this country for Palestine, and as he said at the commencement of his lecture at New Haven that he could not occupy the allotted hour with the discussion of any topic that relates merely to the present life, so we conclude that he has gone hoping to interest those whom he visits, in the great subject which should interest all human beings.

#### "SIGNS IN THE HEAVENS."

On Wednesday evening the 7th inst., there was a glorious display in the heavens. Soon after dark, the Aurora appeared with unusual splendor in the north, and between 9 and 10, a belt of radiant light of the color of the moon, arose in the east and passed over through mid-heaven into the west; this appearance remained something like an hour, and then gradually disappeared. This was the most glorious phenomenon we ever witnessed. Later in the evening an unusual appearance of light was seen shooting up from the horizon in the north and north-west, which the words 'vapor of smoke' would well describe; these flashes moved with the rapidity of lightning.

The following phenomenon which appeared in the heavens on the 6th of March, is thus described in the New Haven Palladium.

*'Celestial Phenomenon.*—On the night of Saturday, 6th March, between the hours of eleven and twelve o'clock, a very extraordinary phenomenon appeared in the Heavens, when the moon was about eight or ten degrees above the horizon.—There was a thin veil of mist in the East. At precisely the same elevation as that of the moon, and about twenty degrees to the south of it, we saw a luminous appearance which strikingly resembled a cross, the horizontal beam extended beyond the vertical one, three times farther on the south side than it did on the north. Both beams appeared to be almost perfectly straight, the breadth of each being about a quarter of a degree. At their intersection we observed an ill-defined spot twice or three times as bright as any other part. The upper end of the vertical beam showed faint prismatic colors. The northern part of the horizontal beam disappeared when the remaining parts of the figure became most brilliant.'

God said 'He would show wonders in heaven above, and signs in the earth beneath.' Do we not have them? He has hung out signals in the heavens which there can be no mistaking, and the earth is filled with significant omens showing her race of sin and sorrow almost run. Ireland, Scotland, Belgium and France, are feeling the horrors of famine. The misery of Ireland surpasses all description. These things we look upon as the fulfilment of prophecy: and expect soon the end itself.

#### "WHAT DOES IT MEAN?"

An astonishing article in the last Advent Herald under the above head, calls for a few remarks from ourselves. We are exceedingly pained that we are under the necessity of noticing these things at all; we have hitherto for the most part, let the harsh names, and the almost weekly insinuations pass unnoticed, preferring rather to let those who read, judge for themselves; but we think in the present case it will be well to say a few words in brotherly kindness, that the minds of those who are likely to be deceived by these untrue statements, may be undeceived.

Although the 'Advocate' is not mentioned in the article referred to, yet as that is the organ which has been charged with a desire for a division, we as its conductors feel called upon to speak; not to defend ourselves, for we leave ourselves with Him who readeth the hearts of all men; but it is for the truth's sake, that we notice these things.

Who is the author of that letter we know not, neither do we know how far from Boston he lives; but one thing we do know, we pity the one who has a heart to make such statements as are there made, be he friend or foe to the Advent cause; if any one has need of repentance surely the writer of that letter has need of it. If there is a single brother in the whole United States holding the doctrines of the sleep of the dead, etc., who desires, or is making any efforts for a division, we have yet to learn it. The writer speaks as if the 'plan' was already laid out, and the work is now being 'carried on under disguise!' In all the letters which we have received, we have never as yet received a single letter containing the least intimation of a desire for a division, and as the conductors of this paper we can say, that we have never written a letter either 'confidential' or otherwise, touching in any way such an object as is there imputed to those who hold the doctrine of the sleep of the dead. All the letters we have written relating to the cause we hold dear, we are ready to have made public. If such attempts are made, they are not made by us, nor with our knowledge. We have made no efforts to extend the circulation of the "Advocate" to the injury of any other Advent paper. We have not an agent in the field, neither have we had: all that we have done, has been done, not in "disguise," but openly; every effort we have put forth, has been through the "Advocate" itself. The design of such insinuations is obvious, they speak for themselves. As it respects the missions spoken of, we did not know that any one is seeking their overthrow. The West India Mission, particularly, we have been much interested in. Brethren, we believe the Lord is at hand, and believing this, we therefore speak, not to harm a single soul, but to do all the good we can. We



cannot conceive what motives those can have, who are really looking for the Lord, to influence them to build up a party, we have no such aim nor object in view. No, no, our work is a higher one than the broils and contentions of this life: if it is not, it better be speedily finished.

We are well convinced that the day is at hand, when we shall all be judged for the deeds done in the body, let us all be ready. The strongest desire of our hearts respecting the author of that letter in the Herald, is, that he may speedily repent.

And to conclude with, we would say that that letter from *beginning to end is false*; if it is not let proof be given to the contrary.

## Communications.

Bro. S. A. Chaplin from Oswego, (Ind.) March 13, 1847, writes:—

Feeling it a duty and a privilege, to send a little help towards the support of the 'Bible Advocate,' which has been kindly sent to me from the commencement, I desire to express myself in the same communication, relative to those doctrines forming the leading themes of your excellent sheet.

Of the correctness of that all important doctrine, viz.: the 'Second Advent at hand,' I do not see how any unprejudiced mind can seriously doubt; since there is no one prophetic delineation of human government, that has not had its perfect counterpart in history, and nothing is left for subsequent fulfillment, excepting the establishment of the 'Everlasting Kingdom,' and the concomitant scenes of Judgment. Also, from the periods employed in the 'sure word,' we are forced to the same conclusion, as no process of calculation can extend them beyond the present year, and at the same time cause them to harmonize, as is abundantly shown by Bro. Gross in the 'Advocate.'

The Signs too have all been fulfilled up to the terrible convulsions of nature, when 'earth shall reel to and fro,' (Isa. 24; 20) and Heaven depart as a scroll' (Rev. 6; 14.)

From these premises, the conclusion legitimately follows, that, 'The great day is near and hasteth greatly,' and, consequently, every effort should be made to enlighten all that have ears to hear.

Relative to the 'sleep of the dead, and final destruction of the wicked,' I do most fully concur with the views set forth in the Advocate; believing them most demonstrably scriptural. From the solemn declarations of Holy writ, we are fully assured, that, death is the complete extinction of life; and, that, there is not a *mysterious embryo, existent something*, dwelling in the body, that escapes the penalty of Divine law. As the dernier resort of the advocates of the popular notion, appears to be the term 'Hades,' let us briefly examine the arguments drawn from this source, by an appeal to inspiration. The term is said to occur only in the following places in the (original) New Testament:—viz: Matt. 11: 23; 16: 18; Lu. 10: 15-23; Acts 2: 27, 31; 1 Cor. 15: 55; Rev. 1: 18; 6: 8;—20: 13, 14. From Rev. 20: 13, we learn that those in 'Hades' are DEAD; which, as it is the decision of the 'Spirit of Truth,' we must, accordingly, receive as truth. The equivalent term in the original language of the Old Testament,

is equally decisive. See Eccl. 9: 10. 'For there is no work, nor device, nor knowledge, nor wisdom, in the grave (Heb. 'in Sheol') whither thou goest.' This is decisive indeed, and no human authority can contravene it successfully. To this I add a few plain declarations of scripture on the intermediate state. Ps. 6: 5. 'For in death there is no remembrance of thee; in the grave (Heb. 'in Sheol') who shall give thee thanks?' Is. 38: 18. 'For the grave (Heb. 'Sheol') cannot praise thee,' &c. In short, 'The dead know not any thing.' Eccl. 9: 5; Lu. 16, 19-31, is thought an insuperable difficulty; but the very closing remarks of this parable harmonize with Rev. 20: 13; to visit earth from the state implied by the term 'Hades' (v. 23) a person must *rise from the DEAD*.—See Isa. 14: 4-20, for a parallel in the Old Testament, where the dead are represented as speaking; and where the Heb. 'Sheol' is employed in vs. 9, 11, and 15, of the original language.

The scriptures also declare, concerning the final destiny of the wicked, that, they shall—'die': Rom. 1: 32; 6: 21, 23; Isa. 1: 15; 5: 20; Jno. 5: 16, 17; Ezek. 18: 4, 20, 23, &c. 'Be destroyed': Ph. 3: 19; 2 Thess. 1: 9; Ps. 145: 20; 37: 38; 9: 5; 73: 17, 18; 92: 7, &c. 'Be devoured':—Ps. 21: 8, 9; Isa. 26: 11; Heb. 10: 27; Rev. 20: 9. 'Be consumed': Ps. 37: 20; 59: 13; 104: 35. 'Shall perish': Ps. 49: 12; 73: 27; Job. 20: 7; Isa. 41: 11, 12; 2 Pet. 2: 12; 3: 7. 'Be burned up': Matt. 3: 12; Ps. 97: 3; Mal. 4: 1. 'Lose their life and soul': Matt. 16: 25, 26; Jno. 12: 25. 'Be cut off': Ps. 37: 9, 28, 38; Matt. 25: 46. (Gr. Kolasis from kolazo to cut off.) 'Not be': Ps. 37: 10; 59: 13; 104: 35; Job 20: 8. 'Gehenna,' a term used relative to the punishment of the wicked, occurs, Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mar. 9: 43, 45, 47; Lu. 12: 5; Isa. 3: 6, in the original of the New Testament. Its punishment is contrasted with 'entering into life,' and defined to be a 'destruction of soul and body.' It is no doubt synonymous with the 'Lake of fire,' which is affirmed to be 'the second death.' The prophetic declarations relative to the punishment of the Devil, Rev. 20: 10—of the adherents of Babylon, the Beast, False Prophet, &c., Rev. 14: 9-11; 19: 20, are explained Heb. 2: 14; Rev. 18: 8, 21; 20: 14; 21: 8; Dan. 2: 35; 7: 11—in perfect harmony with all the literal declarations of scripture; consequently the coming of the Lord to the great work of solemn judgment dispensation, will be—to make an utter finish of sinners and sin. Amen and Amen.

Yours in hope.

Bro. R. R. York, North Yarmouth, Me., March 16th, 1847, writes:—

Dear Brother in the Lord:—Encouraged, by the kind manner, with which you receive, and publish the views of those who are seeking after truth, I feel free to add my testimony once more to the majority of the articles that have appeared in the 'Advocate.' To be sure, some things have been published that have not been in accordance with my views of Bible truth.—But what of that; Shall I reject the 'Advocate' and those dear brethren also, because they do not in every respect agree with me? In doing so should I show that I possessed that 'Charity that thinketh no evil?' I think not. I think every honest mind will admit that we who are looking for the speedy coming of our blessed Lord, are seeking for *all truth*; and if we search with all our hearts, trusting in God, we have the promise that we shall find. O what a blessed hope is ours. Though our enemies surround

and encompass us in on every hand, yet we will not fear: 'for if the Lord be for us, who can be against us?' How much we have to encourage us and comfort our hearts. Just ready to burst upon our view, are all the glories of the New Jerusalem—the City of our God—the everlasting abode of all God's dear people; O who would not seek such a city, and labor to make their peace with the Lord that they may also 'obtain that world and the resurrection from the dead.'

I know that those who are looking for the immediate appearing of the Lord Jesus Christ, are charged by the sectarian Churches with having narrow and contracted views of the design of God's plan of redemption. They say we have no strong motives to urge us on to try to save men from impending ruin. Can such be sincere in thus speaking? Are not our motives a thousand fold stronger than the motives of the professing Church? My heart sinks within me as I see how blind such are to their situation and best interests.

Dear Bro. go on in the path of duty, trust in the Lord, be patient, though you may meet with trials on every hand. May God grant to each of us a seat at his right hand in the New Earth.

Yours in hope.

The questions you propose will be considered at another time.—Ed.

Bro. Ambrose Pond, Hornby, N. Y., March 15, 1847, writes:—

Dear Brother:—I would just say that our number here is ten, and we are strong in the faith, giving glory to God. We meet every Lord's day to pray and exhort each other to faithfulness in this time of trial, and we feel that the blessed Jesus is with us, and we have an assurance that we shall soon be released and share in that inheritance promised to Abraham and his seed. For myself I am satisfied that the questions proposed by Bro. Weston in the last No. of the 'Advocate' cannot be answered and sustain the position of 'Nigh at the doors.' We must not look to man, nor be led by leaders, but to the word and the testimony.

I feel thankful to God for the kind spirit manifested by those who write for the 'Advocate,' we should be careful and manifest kind feelings toward each other, keep humble, and be continually learning of Jesus. Go on, Bro. advocate Bible truth—I believe the paper will be sustained till the Master comes.

Yours waiting for the adoption, the redemption of the body.

Bro. Ambrose Waterman, Napoli N. Y. writes:

I am a friend to time, the more definite the better, if well supported. I do highly appreciate Bro. Gross' exposition recently given in the 'Advocate' of prophecy. I still feel authorized to cling with tenacity to my former faith until time proves it otherwise, hence to speak consistently with my faith, I must look for the return of the Savior the present spring. The angel did not wish to bear away from Daniel a secret which the wise should not be able to understand, neither did our Saviour come to destroy the prophets by fully revealing things that were closed up in the prophecies until the time of the end. 'Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness.' May we all stand on our watch tower, lest he come and find us sleeping.

Yours in the faith.



The following is to show when the various Prophetic Periods began, as compared with the Age of the World, and the Christian Era:

NUMBER ONE.

From the whole age of the world, 6000  
years, take the length of the vision,  
(which is the last part of the 6000), 2300  
and we have the year of the world in  
which the vision began. 3700  
In 69 weeks after the vision began, the  
Messiah was to be manifested, which  
add, 483  
and we find the age of the world in  
which he began to preach to be 4183  
take from this his age when he began to  
preach, 30  
and we find the true Christian Era  
began in the year of the world, 4153  
To which add the time since the Chris-  
tian Era began, 1847, 1847  
and we have the probation filled up, 6000  
years.  
Should there be any question as to the age  
of Christ when he began to preach, by leaving  
out his age, and adding the time, 1817 years,  
since he began his ministry, to the age of the  
world (according to prophecy) when he began,  
and we have the same result—thus:  
Age of the world when he began to  
preach, 4183  
the time since he began to preach, 1817  
we have the age of the world filled up, 6000  
years.

NUMBER TWO.

We have found the vision began in the  
year of the world, 3700  
from the whole length of the  
vision 2300  
take the last end of it, 1335  
The daily was taken away after the  
vision began, 965  
which add, and it shows  
the daily was taken away in the age of  
the world, 4665  
Add the time between the 'taking away  
the daily, and the setting up the abom-  
ination that maketh desolate,' thirty  
years, 30  
and we have the age of the world in  
which the abomination was set up, 4695  
Add to it the length of time he should  
have power over the saints, 1260  
years, and we have the age of the world,  
when the time of the end began, 5955  
to which add the 'time of the end,' 45  
years, 45  
and we have again the six thousand  
years complete. 6000

NUMBER THREE.

A Table showing the Age of the World compar-  
ed with our Christian Era.

From the age of the world	6000	As the 965 years began at the beginning of the vision, and consequent- ly 453 before Christ, by
take the whole length of the vis- ion,	2300	taking 453 from 965, we
age of the world in which the vis- ion began,	3700	find the time in our Christian Era, when
By taking 1335 from 2300 years,		the daily was taken
we have shown that the daily was taken away 965 years after the		away, thus: from the beginning of the vision 965 take 453 which.....reaches from the begin-

vision began, —  
which add to the  
age of the world  
when the vision  
began, 965  
The age of the  
world when the  
daily was taken  
away, is 4665  
add to the age of  
the world when  
the daily was taken  
away, the  
1290 y'rs which  
reach to the time  
the power should  
be taken from the  
Pope to kill the  
saints, &c., and  
we have 1290  
to this add 'the  
time of the end,  
45  
and we have 6000

We see from the above the age of the world  
4665, answers to our *Christian Era* 512, and  
the year of the world 5955, answers to our  
Christian Era 1802, and by adding the 45 y'rs  
to both the age of the world and our Christian  
Era, we get the world's age, 6000 years; and  
the time when Daniel shall stand in his lot, in  
1847. I see no possibility of a mistake in this.  
Yours, S. S. R.

Hartford, April 1847.

P. S.—From the above tables we prove that  
the power given to the abomination that maketh  
desolate, to kill the saints, change times and  
laws, &c., was taken away in 1802, and that the  
remaining part of the vision brings us to the  
year 1847, and I do not see that it is possible  
to go beyond it.

Bro. H. C. Robbins from Westford, March  
1847, writes:—

I feel to fall down before the great revealer  
of secrets, and in humble adoration to acknowl-  
edge the God of Daniel, when I consider the  
remarkable fulfilment of every part and portion  
of that divinely inspired prophecy, except the  
closing up, and completing of the several pro-  
phetic chains, such as the breaking in pieces  
the kingdoms of this world, and the setting up  
of the everlasting kingdom, and the end of the  
days, at which time this work is to be accom-  
plished. And with humble gratitude of soul, I  
feel to call to mind the interview of the disci-  
ples of the blessed Lord, when they asked and  
were informed what should 'be the signs of' his  
'coming and the end of the world.'

I feel satisfied that the sun has been darken-  
ed, and the moon has withdrawn her light, and  
the stars have fallen from heaven. But I do  
not think that 'the powers of heaven' have yet  
been 'shaken.' When this important event shall  
take place, every waiting son and daughter are  
to KNOW that their long expected and waited  
for beloved is at the DOOR.

Some admit the signs of the Lord's coming to  
be all literal, and give excellent expositions of  
the shaking of the powers of the heavens, but  
contrary to the plain literal reading of the text,  
claim to know that he is 'at the door,' when but  
three of the signs have been given; because, as  
they say, this event must be intimately connect-  
ed with the coming of the Son of man.

Now I want to ask in the love of truth and  
reason, why it should not be so connected?

ning of the vision  
to the birth of  
Christ, and we  
have 512  
of our Christian  
Era, when the  
daily was taken  
away; add to it  
1290, which reach  
to the time the  
power to kill, &c.,  
should be taken  
from the Pope, 1290  
It was taken away  
in 1802  
add to this the  
time since, 45  
and Daniel stands  
in his lot in 1847

Suppose you have a near and dear friend in a  
distant country, that has made known to  
you his intention to make you a visit, and has  
given you the time when he intends to under-  
take the journey. The time at length arrives;  
you rejoice in the expectation that your friend  
is on his way to your dwelling. The time nec-  
essary for the accomplishment of the journey  
wears away, and your heart beats high with ex-  
pectation. At length it is announced that your  
friend 'is nigh, even at the doors.'

Now the question is, how far is that friend  
from your embrace? Would there be many  
steps to be taken? or, as in the case before us,  
would there be many great events to intervene  
before we greet our descending Lord?

According to the views of some, I don't see  
but 'nigh even at the doors,' must be reckoned  
from the falling of the stars. And if 'at the  
doors' may be upwards of 13 years, it may be  
13 twice told. I think this must be withering  
to the feelings of the waiting ones, and a kind  
of definite indefiniteness, that would be fast  
carrying us back to the place from whence we  
came out.

I rejoice to believe that our blessed Lord  
meant in these instructions to carry us from one  
step to another, until the last great sign shall  
bring us where we shall no longer say I believe,  
but I KNOW.

How long it will be after the heavens shall be  
shaken, before they shall depart as a scroll,  
I know not; or what will be the sign of the  
Son of man in heaven, I do not attempt to say.  
But those that are willing to follow the light  
and lose their life, will be led in a path that  
shines more and more until the perfect day.—  
Their light will not go out.

O how necessary to be humble and watchful  
now, and rest all on God. Why don't the  
watchmen see and speak out on time? They  
are not to 'hold their peace till Jerusalem be  
made a praise in the earth.' May the Lord in-  
crease the faith of his people.

Yours in hope.

Bro. Benjamin Filley, Jr., Bristol, R. I., March  
1847, writes:—

The Lord is pouring out His Spirit in this  
place in a gracious manner, and many have  
been made to rejoice in the pardoning love of  
God. The Advent believers are strong in the  
faith of the speedy coming of our King. But  
who can realize the grand and solemn position  
we occupy on the eve of this world's history?  
I cannot, and I often think of the language of  
one that exclaimed, 'when the Lord turned  
again the captivity, I was as one that dreamed.'  
May the Lord give you grace and moral cour-  
age so to defend and advocate Bible truth, so as  
to receive the welcome plaudit from our Master,  
'Well done good and faithful servant, enter into  
the joy of thy Lord.'

Yours desiring to be clothed upon.

Bro. A. Stebbins, Barton N. Y. March 1847,  
writes.

Bro. Miller gave us a number of lectures  
about two years since, when on his way west,  
and also preached to us on his return: his labors  
were blessed of God, and quite a number em-  
braced the truth, some of whom stand steadfast  
unmovable, abounding in the work of the Lord,  
and are daily looking for his glorious appearing.  
As we are not favored with the labors of those  
who have gone out to proclaim the glorious  
truth of the soon coming of the great Prince to  
set up his kingdom, I think it would be a great  
help to us who are striving to live faithful, to  
receive the Bible Advocate. Yours in hope.



*This Spring*  
Sister S. Bishop, Frankford, Ind. March 1847, writes,—

Those of our Advent friends who live at the East, cannot know how to sympathise with us at the West. Adventists here are few, and they are scattered far and wide; in this place there is not an individual who is with us looking for the end. It is of course very lonely, and we feel it to be in very deed, a cloudy and dark day. The 'Advocate' has been the means of cheering us in this hour of trial—we are thankful indeed for the treasure and wish it continued.

I have thought that no other doctrine, but the doctrine of Christ's coming, would stand alone in every corner of the earth; you will find "one of a family, and two of a city" standing, firm and steadfast amidst persecutions and slang of every kind.

This world appears as a wilderness, and I never felt more like a pilgrim and stranger in it, than I do now, and were it not for the "blessed hope," of the coming of our Lord, and the resurrection of the dead, how sad would be our condition. But I find Jesus to be a Friend that sticketh closer than a brother.

Yours, waiting for the King of Glory.

Bro. Benj. Dutton, Rochester, Mich., March 1, 1847, writes:—

Being at Pontiac, in this county, I found at Sister Johnson's some numbers of the 'Bible Advocate,' two of which she gave me, containing Bro. Gross' articles on the time, with which I was so well pleased, that I desire to see more, and wish you to send them accordingly. I am well satisfied that your paper will not be needed but a little while longer, for I fully believe that faith will soon be lost in sight. I am looking for the Saviour this Spring, but in these closing scenes of time, I need all the light I can obtain.

Yours in hope.

Brother Daniel Beach, Charlton, R. I. March 1847, writes:—

If the dead are awake and in heaven with Christ, and know more than all the world, why need the trump of God sound to awake them out of sleep? Christ said of John, "Among them that are born of women there hath not arisen a greater than John the Baptist, notwithstanding he that is least in the kingdom of God, is greater than he." This is plain, when we understand there had none gone to heaven save Enoch and Elijah. Also the destruction of the wicked is to me as clear as any doctrine of the Bible. I hope you will continue to maintain the truth until the Lord comes. And may we all be ready to meet the great day.

Yours waiting for redemption.

We extract the following late foreign news from the New York Herald, of the 12th inst.:

#### IRELAND.

In the midst of appalling scenes of destitution and death, food is pouring into this country from all parts of the world, yet without seeming to arrest, in the least degree, the rapid strides of famine.

The Cork Reporter says that, in three consecutive days, no less than 45 vessels arrived in that harbor, laden with grain. The markets are well supplied with Indian corn, which has generally declined in price, as well as other kinds of breadstuffs.

All the accounts agree that the distresses in Ireland, and suffering of the people, are unmitigated, and surpass all that the imagination can picture. And it is sad to learn that the spring sowing has hardly begun in a majority of the rural districts. No provision is therefore made for the ensuing year. The Cork Examiner says:

"From the melancholy accounts we receive, day after day, from gentlemen of undoubted accuracy and intelligence, of the general neglect of this propitious season for cultivation of the land—of the extensive tracts of country that are still untouched by the plough, spade, or harrow—of the stupid apathy and sullen despair, that seem to hang like a dark cloud over the minds of all classes—landlords, middlemen and farmers—we are reluctantly compelled to believe that the present season of calamity is but the precursor of one more terrible, more appalling, more destructive to human life."

The tide of emigration, it is also said by the Liverpool Mercury, "continues to flow with a rapidity really fearful, when it is considered that the class of emigrants is altogether composed of the more sound and healthy portion of society. The comfortable farmers, the temperate, the industrious and saving, the young and able-bodied, the possessors of a small capital—these are the individuals who are flying from their native country as if it were plague smitten. What will be the end of it all, God only knows!"

#### FRANCE.

The scarcity in France continues appalling, but although the distress is very great, it is probable but few will die of starvation. The best informed persons anticipate, for at least six weeks to come, increased difficulties, and an augmentation of the price of bread. Immense orders for flour had been sent to England, and were partly executed, and large supplies were to come from the ports of the Baltic, the Black Sea, and the United States.

#### RUSSIA.

Advices received in Paris, from St. Petersburg, bring accounts of scenes of murder and pillage which have lately taken place in the government of Mohilef, in White Russia, where several villages have been the theatre of massacres resembling those which took place last year in Galicia. It appears that at a banquet given by the officers of a Russian regiment to the principal inhabitants of the place where they were quartered, on the occasion of their leaving the garrison, toasts were given hostile to the government, and even to the person of the Emperor, which were received with acclamations. Meanwhile, an insurrection took place among the peasants on the property of several of the principal inhabitants who had signalized themselves by the manifestations hostile to the government at the abovementioned banquet. These peasants assembled in bands, excited by drink, pillaged the chateaux, murdered the proprietors amid the cries of "Long live the Emperor," and even took the lives of those individuals of their own class who would not share in their proceedings. It was said that troops despatched from the seat of the provincial government had stopped these scenes of murder and devastation, but that like proceedings had taken place elsewhere.

Late accounts state that thirty American vessels were driven ashore in the Gulf, near Vera Cruz—most of which had bilged, they were loaded with Government stores.

Through the inattention of our printer, the corrections made in the proof of one or two letters in last week's paper were unnoticed by him, which will account for the typographical errors contained in them; we have special reference to Bro. Marsh's letter of C. W.

TO CORRESPONDENTS.—We have been under the necessity of laying aside some of our communications, in order to make room for others of more recent date, which had reference to time; which required an early insertion, as the date to which they point is just at hand.

#### NOTICE.

Bro. T. COLE will preach at the new Hall in Palmer, Three Rivers, Mass. the fourth Sabbath, 25th inst. and on the Friday and Saturday evenings previous, the Lord willing.

#### NOTICE.

Providence permitting, Bro. M. BATCHELOR will preach at Middletown, on Sunday 18th inst. Monday evening 19th in this city, Tuesday evening, 20th, at Warehouse Point, and Wednesday evening 21st, at Springfield Mass.

#### NOTICE.

The Lord willing, an Advent Conference will be held in Marlboro', Mass., at the house of Bro. Goodnow, on Saturday and Sunday, the 17th and 18th inst.

We hope the saints will come full of faith.

J. W. BRITTON.  
L. BOUTELL.

#### NOTICE.

Providence permitting, I will meet the Church of God in Bristol, the 18th of April, and in Plymouth the 19th; in the evening, where the Brethren may appoint. In Pleasant Valley, the 25th. S. C. CHANDLER.

#### Letters and Money received to April 14.

Lyman Andrews, 75; Bro. Cooper, Windsor, 50; G. P. Persons, Glastonbury, 50; George Storer, 1.00; Lucian Tiffany, 1.00; Sidney Hall, 1.00; Elijah C. Cannon, Pleasant Valley, 1.00; J. B. Cowles, Unionville, 25; Alvah Bean, Caleb Bean and Benj. Goddard each 1.00; Harmonius Berrlek, 75; Emery H. Adams, 50; A. Sampson, Chester Village, Mass. 1.00; James B. Miller, Holden, Mass. 1.00; Charles Bart, 75; by William Allen, New Britain, Curtis Thompson, 1.00; by H. C. Hutman, Harrisburg, Penn. Jason Bugbee, Stafford Springs, Josiah Lewis, Harmonspart, N. Y. Mrs. M. Clark 1.00; by J. S. White, Wrentham, Mass. J. Weston, Willington, Ira W. Fop, Saco, Me. John Ackerman 2.00; by George Wheaton, West Cornwall, John Gibson, Houghtonville, Vt. H. Campbell, Rochester, N. Y. George Thompson, Ballston, N. Y. H. Heyes, Attica, N. Y. Isaac F. Harden, Phillips, Me. 1.00; I. I. Leslie, Wrentham, Mass. A. Randall, South Freedom, Me. Ira Faneher, Sandy Hill, N. Y. 5.00; Jas. Berry, Milton Mills, N. H; Geo F. Stacy, Exeter, N. H. 1.00; Ira I. Gale, Meriden; L. H. Bradford, S. Gardner, Mass; E. D. Baker, Sandyhill, N. Y; Elijah Hartwell, N. Cahoden, N. Y; R. L. B. Erving Mass.

#### WILLIAM H. BURLEIGH, Printer.

184 1-2 MAIN-STREET — THIRD STORY —  
Right Hand Door.

Job Printing of every kind, including

BOOKS,  
PAMPHLETS,  
CIRCULARS,  
CATALOGUES,

BUSINESS CARDS,  
LABELS,  
HANDBILLS,  
BLANKS, &c. &c.

executed in a style warranted to give satisfaction; and at the lowest living prices. A share of the public patronage is respectfully solicited.